THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For AUGUST, 1800.

AINSI QU'EN SOTS AUTEURS,
NOTRE SIECLE EST FERTILE EN SOTS ADMIRATEURS.
BOILEAU.

ORIGINAL CRITICISM.

ART. I. *The History of the Anglo-Saxons, from their first Appearance above the Elbe, to the Death of Egbert: With a Map of their ancient Territory.* By Sh. Turner. PP. 395. Cadell and Davies. 1799.

"THE History of the Anglo-Saxons," the author tells us in his preface, "engaged his peculiar attention, because in reading it for his amusement he thought that it had hitherto been too hastily contemplated; he found the references of others so often incorrect, that he knew not at last who the author was that had really examined the original annalists for himself. The inattentive rapidity with which our most esteemed writers have run over this part of our history has been remarked by others, and has produced various criticisms, and some historians."

The author here speaks more *largely* than he means, we believe; as he alludes only to the History of Manchester, we apprehend, and to the remarks upon Carte and Hume in it.

"The view which the present author has taken of the subject differs from that of his respected predecessors. He thought that the

period of the Anglo-Saxon Hiſtory, which preceded the invaſion of England, was worthy of greater attention," the author now mounting into the *continental* hiſtory of the Saxons, though he had confined himſelf juſt before to "*our*" or the *inſular* "hiſtory" of them; "becauſe to contemplate the infancy of celebrated nations is amongſt the moſt pleaſing occupations of human curioſity; it is peculiarly important to us, the poſterity of the Anglo-Saxons, to know as much as poſſible of our continental anceſtors. The firſt book of this hiſtory ſtates all the information that could be collected on this point.

"The hiſtory of the Britons, during the era immediately preceding the Saxon invaſion," the author now coming down to his original ground again, "is alſo of great conſequence to the clear perception of the ſubſequent events. This part of our antiquities has been much neglected by our general hiſtorians; an humble attempt has been made, in the latter part of the firſt book, to ſelect the trueſt incidents from the obſcurity and error with which they are enveloped.

"The defence of Britain by the natives, though highly intereſting, has never been ſufficiently ſtudied. On this ſubject it appeared of ſupreme importance to conſult the evidence of the Britons themſelves. The preſent day happens to be more favourable to this ſubject," the author means *to this conſultation*, "than any preceding era. The literature of the ancient Britons, after a long oblivion diſgraceful to our curioſity, is now under the attention of gentlemen able to diſcloſe it. Some of its treaſures have been brought forward. The author has eagerly availed himſelf of theſe, though few in compariſon of what actually exiſt, and truſts that the intelligent curioſity of the public will call out of their duſt the numerous compoſitions which have ſo long ſlumbered, uſeleſsly to the world, in private libraries, and a forgotten tongue."

In this as a *wiſh*, becauſe we dare hardly call it a *truſt*, we moſt cordially unite with our author; every antient intelligence concerning our national hiſtory being too valuable to be left in a language, "forgotten" by us as Britons, and unknown to us as Engliſhmen. But, when we contemplate the incurious indolence, with which the Welſh themſelves, thoſe hereditary proprietors and natural tranſlators of the Britiſh remains, have acted concerning them; ſo as even to leave the very laws of Howel Dha unpubliſhed and untranſlated, till an Engliſhman took ſhelter in Wales for debt, tranſlated, and publiſhed them; we fear there is a numbneſs hanging upon the genius of Wales ever ſince its ſubjection to England, that will not be ſoon ſhaken off. "With ſuch unpardonable neglect have theſe relics of our ancient iſlanders been treated" by their immediate deſcendants themſelves, "*that* even Welchmen have complained *that* their language was unintelligible, and a manuſcript of old Britiſh muſic is in exiſtence, of which the notation is not at preſent to be decyphered." This remark,

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like one before, is too *large* in its language. The diction of thoſe "relics" is not abſolutely "unintelligible," as Mr. Turner's mode of ſpeaking implies; and is only "un-intelligible" at times. An antient word occurs in them occaſionally, which has been long loſt to the language, and carries, therefore, a dubious meaning to the preſent reader. This is plain, from the very verſion made of Howel Dha's laws into Latin by an Engliſhman. And Mr. Turner can mean no more than this, however he has expreſſed himſelf; becauſe he has juſt been declaring his "truſt," that theſe "relics" will no longer be ſuffered to ſlumber in "a forgotten tongue." The "manuſcript of old Britiſh muſic," however, is a proof of a fuller nature, if ſuch a one "is in exiſtence," of which we never heard before, and if "the notation" in it "is not at preſent to be decyphered," of which we greatly doubt now. We believe no "notation" in muſical books to be ſo antient, as in any ſenſe to be denominated "old Britiſh." The very word that is *now* uſed in Welſh for a muſical note, is *Cwlwm*; * and this ſenſe of the word is ſo unknown to the very writers of Wales, that Richards, in his excellent Dictionary, finds no other ſignification for it than a *knot* or a *band*, and even Owen, who interprets it alſo *a ſtrain in muſic*, finds no written authority for *this* interpretation though he finds for *that*. Mr. Turner, however, has ſome authority, we doubt not, for his aſſertion; but has been, we believe, deceived by it. Yet, as he very naturally goes on to obſerve, under this deception, "while it [the notation] could have been underſtood it was diſregarded, and thus a monument of ancient days, highly precious to every inquiſitive mind, is loſt to us for ever." We think our author may conſole himſelf for the ſuppoſed loſs of this muſic-book "of *ancient* days," by conſidering at once the high improbability of ſuch muſic being noted in a ſingle book only, and ſuch notation being unintelligible to all at preſent.†

"The poems of the Bards, mentioned in the ſecond book of this work, ought to appear with literal tranſlations and notes; the Britiſh

* Wotton in his Laws of Howel Dha, p. 36. note. "Notas muſicas verbis cujuslibet cantici adaptatas, Walli vocant *Cwlwm*, Nodum, quód certa ratione et modo, harmoniæ legibus congruo, invicem colligantur."

† Mr. Turner himſelf writes thus, in p. 391: "Mr. Jones's book," Ancient Relics of the Welch Bards, "contains much valuable matter and *intereſting* muſic; it is only to be wiſhed that the *airs* of the Welch bards had been *diſtinguiſhed* by *notes of their chronology*, and a fuller hiſtory of *their preſervation*."

Triades ought alſo to be publiſhed.* If any old Britiſh genealogies exiſt, they ſhould be collected; every Britiſh fragment, that at all appertains to hiſtory, ſhould be ſecluded no longer. Bretagne as well Wales ſhould be explored. The Daniſh literati have given, in this reſpect, an example to the world. A collection like Langebeck's Scriptores Rerum Danicarum medii ævi, partim Lactenus inediti, ſhould appear from every country; and until ſuch efforts are made to reſcue the relics of hiſtory from the deſtruction which has already conſumed ſome, and is about to annihilate the reſt, the literati of every country deſerve to be ſtigmatized for their fatal indolence.

"Of the great Arthur ſo much has been fabled, and ſo much has been denied, that it was impoſſible to paſs over his actions in ſilence. It is now beyond our power to give his hiſtory in luminous detail. As far as the author could ſafely venture he has advanced, and he has ſeparated the Arthur of tradition from the Arthur of hiſtory. He thought it was intereſting to have ſome of the traditions preſerved, which were not only eſteemed, but credited by former ages, and he has, therefore, inſerted them in the Appendix," for *preſervation* in the preſent work from a deſtruction, which was ſure to be their fate in the original repoſitories, however many in number, however multiplied by the preſs!!! "If they ſhould be found to be beneath the notice of the literati; they may be ſerviceable to ſome Britiſh Virgil." The appendix to a hiſtory is thus made the poſſible provider for an epic poem.

"The incidents of the Anglo-Saxon Octarchy, (for ſo he begs permiſſion to name the Saxon Heptarchy) have not been allowed the merit which they poſſeſs."

This is a rebuke even too gentle for a remark of Mr. Hume's, who, in the incompetency of his mind for inveſtigations laboriouſly critical, and in the indulgence of a haſty indolence through all the early part of his work, threw out *this* raſh reflection upon the acts of the heptarchy. "Even the great learning and vigorous imagination of Milton," he cried, when the learning is little and the imagination hardly any thing, in that petty compilation which is dignified by the name of Milton's Hiſtory of Britain, "ſunk under the weight" of recording them; "and this author," a poet by the perverſeneſs of his ſtars transformed into an hiſtorian, ſo loſing all but the ſarcaſticalneſs of a poet in the transformation; "ſcruples not to declare, that he eſteems the ſkirmiſhes of kites or crows equally deſerving of a particular narrative, as the confuſed tranſactions and battles of the Saxon Heptarchy."† To

* "The Poems and Triades are now printing in their original language. It is to be hoped that their publication will ſtimulate ſome gentleman to a tranſlation."

† Vol. I. p. 28. edit. 1767.

poets

poets and *philoſophers* they may be confuſed and frivolous. To *hiſtorians* they are certainly intelligible and intereſting.

"The author," adds Mr. Turner concerning himſelf, "may be too partial to his ſubject, but he has always thought that the hiſtory of the Anglo-Saxon governments was full of intereſting anecdotes, which had never received the conſideration they claimed.

"Theſe circumſtances [theſe points] are all which the author has attempted [to unfold] in this part of his work. Another volume will carry on the Anglo-Saxon hiſtory from Egbert to the Norman Conqueſt, and ſome new matter will be occaſionally inſerted in it. This part is preparing for the preſs.

"To complete the Anglo-Saxon Hiſtory, a review of *their* laws, manners, government, literature, and religion, will be requiſite. May not the progreſs of the human mind from barbariſm to knowledge be viewed *in* epitome *in* the hiſtory of every nation which has undergone this happy progreſs? It is the author's intention, in this third part of his work, to exhibit the gradual advances of the Anglo-Saxon intellect, to diſplay the ſavage pirate ſlowly *ameliorating* into the civilized, moral, and ſcientific man. But this attempt will be peculiarly difficult; much illuſion of conjecture muſt be guarded againſt; many little traits muſt be collected, without which the picture cannot be completed, and conſequently ſome time muſt elapſe before the performance can venture to approach the public eye."

Such is the plan of the work, that is here laid in its firſt part before the public. The author we believe to be young, and this publication his firſt. He accordingly goes on in this ſtrain of humility.

"When he recollects," he ſays, "*that* he is about to appear before *that* public, whoſe eſteem is becoming every day more valuable, becauſe the proſperity and conſequence of the country are every day augmenting," a ſingular reaſon, ſurely, "he cannot repreſs ſenſations of the moſt anxious awe. It is in vain *that* he may ſtate, *that* his work, being the child of leiſure hours, could receive only an attention occaſional and interrupted; he feels that the public judgement is not formed on the perſonal conſiderations of [on any perſonal conſiderations for] the individual, but on the ſubſtantial merit of the compoſition, it is here that his ground trembles beneath him; it is this reflection which has awakened many a deſponding anticipation; it is here that he dreads and deprecates compariſon."

"The hiſtorical compoſitions which adorn our nation," he adds, while he purſues his vein of over-modeſt humility, "the author has long contemplated, as a young artiſt ſurveys the works of a Raphael, with emulation, but with deſpair; yet to fail in a commendable purſuit is no diſgrace, becauſe the effort of competition is a merit; excellence itſelf cannot be viſible without attendant mediocrity, and the author will be ſatisfied if his eſſay be admitted into the

train of the illuſtrious who have preceded, though it be but to enhance their beauties, or, like a humble valet, to ſerve up thoſe circumſtantial minutiæ which their commanding minds have diſdained to accumulate." Mr. Turner finally remarks, that " the authors [whom] he quotes are thoſe which [whom] he has himſelf examined; if he has derived a reference he has remarked it; it has not been often;" and that " the map is from the Tabula Ducatus Holſatiæ of Pontanus, with a few additions and adaptations."

A hiſtory upon this plan, proſecuted with the attention here promiſed, and actuated with the ſpirit here apparent, is likely to be very uſeful, to preſent lively views of manners, to produce faithful pictures of actions, and to delineate the whole period of the Anglo-Saxon Hiſtory, either on the Continent or within the iſland, in ſtrong but true colours. We call the work a hiſtory, becauſe Mr. Turner calls it one, and becauſe Mr. Whitaker called his a hiſtory of Manchester, &c. But this and that are in ſtrict propriety Hiſtorical Diſſertations only; the thread of narrative being very ſhort, and the fringe of diſſertation very long. Nor can local notices, purſued regularly through a period of time, be managed in any other form. We only want ſome middle term between Hiſtory and Hiſtorical Diſſertation, to ſtand as a title to ſuch compoſitions, and, till we can find one, we muſt be content to call them in a laxer ſenſe, what in a ſtricter they certainly are not, Hiſtories. They are a compoſition, however, very uſeful and very neceſſary to hiſtory itſelf, not ſo dignified, yet very reſpectable; a kind of Prime-Miniſter to the Sovereign, doing his buſineſs that he may enjoy his State, acting, indeed, under the controul of his will, yet participating of his power, and ſharing in his Sovereignty, the inſtrumental Monarchs of the whole.

In doing full juſtice to this author, and in raiſing him from the humble poſition in which his modeſty has placed him, we ſhall be obliged to produce ſeveral paſſages from his work. Nor do we fear to hurt his reputation with our readers, by previouſly promiſing their approbation of his judiciouſneſs, his vivacity, and his vigour.

" The Saxons," ſays Mr. Turner, when he has ſettled their original abode on the weſtern ſide of the Cimbric peninſula, and upon three iſlands in the ocean adjacent, " might" here " have lived amid their rocks and marſhes, conflicting with their neighbours, till they had mouldered away in the viciſſitudes in which ſo many tribes periſhed, if one grand incident had not expanded to their love of plunder, or of battle, a new theatre, on which it might be gratified, and an inſpiring example, in which the firſt adventurers were brilliantly ſucceſsful. This impulſive event, which tinged with

with new and laſting colours, the deſtiny of Europe, by determining the Saxons to piratical enterprizes, was the daring atchievement of the Francs, whom Probus had tranſported" out of Germany, and from a confederacy there, incluſive of the Saxons, " to the Pontus. To break the ſtrength of the barbaric myriads, who were every year aſſaulting the Roman ſtate with increaſing momentum, this Emperor had recourſe to the cuſtomary policy of ſettling colonies of their warriors in places very diſtant from the region of their nativity. Among others, a numerous collection of Francs was ſtationed on the Euxine. To love the ſcenes of our childhood, wherein we have received the endearments of thoſe by whom we have been beloved; to repine in our abſence from the ſpots where our moſt pleaſing aſſociations have been formed; and to be attached even to the cottages of penury and the marſhes of diſtemper, if the companions of our ſports, or the friends of our maturity inhabit them, is natural to man. What is affluence or luxury, if thoſe [whom] we revere, or thoſe [whom] we moſt paſſionately eſteem, are unable to partake! The gold of India glitters like unvalued ſand, the moſt exquiſite paradiſe is a loathſome priſon, if the ſympathy of our feelings point towards other regions.* The magic of ſenſibility ſometimes commands the uncivilized boſom as powerfully as the moſt refined, in thoſe endearing relations which flow from the connubial and parental ties. Hence the Francs on the Euxine ſighed for the dreary wilds of their nativity, becauſe in them they firſt knew the tumult of love, the fondneſs of maternal care, the manly exhortatious of paternal tuition, and the eager emulations of juvenile friendſhip. Anxious to enjoy once more theſe ſweeteſt bleſſings of life, or to behold the places conſecrated by their experience [an experience of them], the exiled Francs ſeized the earlieſt opportunity of abandoning their appointed ſettlement; they poſſeſſed themſelves of many ſhips, and formed the aſtoniſhing plan of ſailing back to the Rhine. Who were their pilots, or how they conceived, in their untutored minds, the poſſibility of a project ſo intricate, and for ſuch barbarians ſo ſublime, has not been revealed to us. Its novelty and magnanimity enſured its ſucceſs. They ravaged Aſia and Greece; for not ſafety merely, but revenge and plunder were alſo their objects: landing in Sicily, they attacked and ravaged Syracuſe with great ſlaughter. They carried their triumphant hoſtility to ſeveral diſtricts of Africa, and ſailing adventurouſly to Europe, they concluded their inſulting and proſperous voyage by reaching in ſafety their native ſhores." †

* " Some of the German chiefs, whom Auguſtus forced from their country, killed themſelves. 1. Maſcou, 85."

† " The original authorities are, Zoſimus, end of book i. Eumen. Paneg. iv. c. 18. and Vopiſcus in Probo, c. 18. The adventure is mentioned in Maſcou, i. 235. and in Gibbon, i. 339."

This adventure is certainly in the ſtate of navigation at the time, and in the ignorance of the Francs particularly concerning the geography of the earth, one of the moſt ſingular that occurs in the pages of hiſtory. Yet it is too well authenticated in general, to be even doubted. It thus forms a circumnavigation of Europe, that appears as aſtoniſhing to *our* minds at preſent, as a circum-navigation of the whole globe appeared to our fathers two or three centuries ago. But one circumſtance is requiſite to be added to the hiſtory, let *us* obſerve, that can alone take off the *intrinſic* incredibility of it. The Francs, who thus made their way by a long and circuitous navigation from the Euxine to the German ocean, *muſt have previouſly taken the navigation from the ocean to the Euxine.* The whole courſe would otherwiſe have been utterly unknown to them. They might have known of the ocean from their native reſidence upon it. They might have known of the Euxine alſo, from their new ſettlement upon it. But they muſt have known nothing of the vaſt extent of waters and lands between both. Accordingly Zoſimus, who relates the adventure more circumſtantially than Vopiſcus, informs us that "the Franks *having come to the* King," Probus, "and having obtained habitations" on the Euxine, by the only mode in which *they* could *poſſibly* be *then* tranſported to it, "a *certain part* revolts as *abounding in ſhips*," the very ſhips in which they had been *all* ſent round from the Rhine to the Euxine, "threw all Greece into confuſion, and, having arrived in Sicily, and attacked the city of the Syracuſans, made great ſlaughter in it. Then, having harboured even on the coaſt of Libya, and being beat off by a force brought up from Carthage, *by mere poſſibility they happened to reach home unhurt.*"† The very poſſibility of ſuch a voyage by ſuch a party can only be accounted for, by the party having made the voyage before in Roman veſſels under Roman pilots, and now making it back again in the ſame veſſels under the ſame pilots, both preſſed into the ſervice by the violence of the revolters. We thus reſolve the ſeemingly miraculous incident, into one purely hiſtorical. We ſee "*who* were their pilots," we find "*how* they conceived, in their untutored minds, the poſſibility

† Lib. i. p. 65. Oxon. "Και φραγμων τω Βασιλει προσελθοντων, και τυχοντων οικησεως, μοιρα τις αποσησα, πλοιων ευκορησασα, την Ελλαδα συνεταραξεν απασαν; και Σικελιαν προσχωσα, και τη Συρακουσιων προσμιξασα, πολυν καλα τανδην εργασαμενον φονον; ηδη δε και Λιβυην προσερμισθεισα, και αποκρουσθεισα, δυναμεως εκ Καρχηδονος επενεχθεισης, ωσε τε γεγονεν απαθης επανελθειν οικαδε.

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of a project ſublime." So intricate" in itſelf, " and for ſuch barbarians," ſeemingly, " ſo ſublime." They only returned by the courſe that they had gone; enjoying the ſame conveyances, and poſſeſſing the ſame directors, as before. And the very manner, in which this the moſt circumſtantial detailer of the whole relates it, by ſpecifying the actual *coming* of the Francs to the Emperor, ſo confining the *coming* to the banks of the Rhine and the ſhore of the ocean; then aſſigning them habitations from the Emperor; to which the Emperor himſelf could give them acceſs by ſea only; ſo noting the abundance of ſhips, which a mere part of them had; and, finally, expreſſing a *ſurprize* indeed at the adventure, yet not *ſuch* a ſurprize as he muſt have expreſſed, if the Francs were exploring their unknown courſe along the Mediterranean to the German ocean, all unites with the matter to prove the voyage, wonderful as it is, not half ſo wonderful as Mr. Turner, M. Maſcou, and Mr. Gibbon have repreſented it. Theſe have all united to throw a thick veil of myſtery over the tranſaction, which the Romans have not thrown, and which *we* have now removed for the juſt illuſtration of the fact. Myſteries in theology we ſee and admit, becauſe the agents there are either the Lord of the Univerſe himſelf, or perſons indulged occaſionally with the exerciſe of his powers; but myſteries in hiſtory, in agency ſimply human, we reject with diſdain.

" The enemy that was deſtined," our author tells us in another place with his former ſpirit, but under a more fortunate exertion of it, " to ſhake the Roman Coloſſus from its pedeſtal, and to give the ſignal of ſucceſsful onſet to the barbarians who were crouding to encompaſs it, began now to exhibit his tempeſtuous power. To produce momentous revolutions on the theatre of the world is a deſtiny annexed by Providence to ſuperior genius, when it is placed in the ſphere of command. Empires riſe to grandeur by the potent ſprings which they and they only can ſet in action; but when theſe have ſpent their force, and a new potentate appears, gifted with the ſame creative powers, the ſcenes of greatneſs change, the deſcendants of the illuſtrious are deſtroyed, and new edifices of ſovereignty are erected, to tower, to menace, and to fall like thoſe on whoſe ruins they exiſt. At ſome periods the emerging genius is a vernal ſun, brilliant chearing, and beneficent; nature aſſumes new beauty as it predominates; the bloſſoms of happineſs ſmile around, and the fruits of plenty are prepared. At others it is a rapid meteor, blazing with unwholeſome flames, and vaniſhing ſpeedily into night; or a portentous comet, whoſe preſence, according to the dreams of human ignorance, diffuſes wars, malignity, and peſtilence, until the world is deſolated by its duration, and in tears of blood weeps for its departure. Of this ominous deſcription was Alaric,

Alaric, who, at the close of the fourth century, united under his sovereignty the strength of the Gothic nation."

This extract is a striking illustration of Mr. Turner's manner, thinking, lively, and brilliant, even too lively, too brilliant in his style; fetching-in images from every quarter, crouding them together into a narrow compass, and setting them to jostle each other in the contracted dance. We will, therefore, produce a more favourable specimen in our next.

[*To be then concluded.*]

ART. II. Tytler's *Essay on Military Law, and the Practice of Courts Martial.*

(*Continued from* P. 265.)

MR. TYTLER having proved, in the introduction to this work, that the Military Law of Great Britain, in its present state of improvement, is in no respect inimical to the rights and liberties of the subject, traces it, in Chap. I. from the Norman Conquest to the year 1689, when the first regular *Mutiny-act* was passed on the 3d of April. He shews from the most authentic documents, that, under the Conqueror and his immediate successors, the feudal system was entirely a military establishment; that the kingdom was divided into 62,215 military fiefs, all holden of the crown on the express condition of the vassals, with all their followers, repairing in arms to the royal standard, whenever their service should be required by the Monarch; and that even the *Magna-Charta*, however important to the general liberties of the nation, did not abolish the great feudal bond. In the course of his narrative the author gives an accurate and perspicuous account of the military service of the subjects during that period of our national history; of the *assize of arms*; of the *commission of array*; of the *court of Chivalry*; and of the dangerous power of the *High Constable* of England. An act was, indeed, passed in the 13th Richard II. to restrain, within some limits, the jurisdiction of that officer, which had then encroached far on the civil judicatures of the kingdom; but that very little regard was paid to this statute appears from a commission for the office of High Constable granted by Edward IV. to the Earl of Rivers. By that commission (see our author's Appendix, No. II.) his Lordship was entrusted for *life*, with the highest criminal jurisdiction in a variety of offences no otherwise defined than by *use and custom*; and in the exercise of an authority, thus liable to be abused, he was not fettered by any of the

the uſual forms of judicial proceedings. He was merely to ſatisfy himſelf, in any way that he might think fit, of the reality of the crime alledged; and without having held even the *appearance* of a trial, he was authorized to award inſtantly the ſevereſt puniſhment! In carrying theſe arbitrary ſentences into execution he might make uſe of the King's name, whilſt no appeal lay to the King againſt them!

In the feeble and diſtracted reign of Edward's immediate predeceſſor, the parliament had made a bold attack on the power of the Conſtable's court, by paſſing an act for the puniſhment of deſertion, and transferring the cognizance of that crime to the civil magiſtrate. This act was diſregarded by Edward, and was, indeed, a very injudicious meaſure during that period, when the nation had ſcarcely any reſpite from the civil wars between the houſes of York and Lancaſter. It was, however, revived during the reign of Henry VII.; when deſertion was declared felony without benefit of clergy, and the juſtices of the peace, with no great propriety, were made judges of the crime.

In the reign of Edward VI. a more comprehenſive ſtatute was paſſed for the regulation of the army, which, in many of its clauſes, bears a near relation to our preſent Mutiny-act; and the form of trial for the offences deſcribed in it was, by an act, 4th and 5th Philip and Mary, appointed to be by *jury*, unleſs the offence ſhould be committed on actual ſervice. In that caſe, the Lord-Lieutenant, Lord Warden, or any other chieftain had power, during the time of his commiſſion, to determine in ſuch offences according to his *diſcretion*. Mary employed Martial law for the extirpation of hereſy; and her ſiſter Elizabeth, not leſs tyrannical than ſhe, exerciſed it, as one of the prerogatives of the Crown, on all claſſes of people.

In the reign of James I. the rigors of military law were greatly relaxed, and many antient ſtatutes relating to it, were abrogated as unſuitable to the ſpirit of the times. In the reign of the firſt Charles, the exerciſe of this law was wholly aboliſhed by the *petition of right*; and our author proves unanſwerably that to this circumſtance may be attributed the unhappy fate of the virtuous Monarch, and the total ſubverſion of the conſtitution. The parliament, ſenſible that no government can be adminiſtered which is not armed with power to regulate the military force of the State, aſſumed to itſelf the exerciſe of that law which had been conſidered as arbitrary when conſtitutionally veſted in the Crown; and a board of nobility, gentry, and principal officers was appointed to hear and determine all ſuch cauſes as "belong to military cognizance", according to articles of the moſt tyrannical nature.

Under

Under the protectorate of Cromwell the government of England was entirely military and deſpotic. The kingdom was divided into twelve *military juriſdictions*, under as many *Major-Generals*, who had power to levy taxes, and to enforce the payment of thoſe taxes by ſeizing the perſons, and diſtraining the eſtates of all ſuch as were refractory; and a ſtanding army was eſtabliſhed of thirty thouſand horſe and foot, of which the protector had the abſolute command. Immediately after the reſtoration the army was diſbanded, and a ſtatute paſſed aboliſhing the antient *military* tenures, and changing all ſuch tenures, held either of the King or of any other perſon, into free and common ſoccage. The military power of the Crown, however, was ſolemnly recognized in an *act*, 13th and 14th of Car. II. *for ordering the forces*, which proceeds upon the following preamble:

"Foraſmuch as within all his Majeſty's realms and dominions, the ſole and ſupreme power, government, command, and diſpoſition of the militia, and of all forces by ſea and land, and of all forts and places of ſtrength, is, and by the laws of England ever was, the undoubted right of his Majeſty and his royal predeceſſors, Kings and Queens of England; and that both or either of the Houſes of Parliament cannot, nor ought to pretend to the ſame; nor can, nor lawfully may raiſe or levy any war, offenſive or defenſive, againſt his Majeſty, his heirs or lawful ſucceſſors, &c.' And by the ſame ſtatute it was ordained, that all Lords-Lieutenants, Deputy Lieutenants, officers, and ſoldiers, ſhould take the following oath. 'I do declare and believe, that it is not lawful, upon any pretence whatſoever, to take arms againſt the King; and that I do abhor that traitorous poſition, that arms may be taken by his authority againſt his perſon, or againſt thoſe that are commiſſioned by him in purſuance of ſuch military commiſſions: So help me God.' The recent experience of the nation juſtified the propriety of impoſing on the *army* this explicit renunciation of the doctrine of *Reſiſtance*; but ſo ſtrongly had the current of opinion ſet in towards royalty, that a bill was actually introduced into parliament for impoſing this oath upon the whole nation; and it was rejected as unneceſſary, only by a majority of three voices."

In the beginning of the reign of James II. the Duke of Monmouth's rebellion gave occaſion to ſome dreadful exertions of the martial law, and furniſhed a pretext for maintaining on foot a ſtanding army of 30,000 men, which the infatuated Monarch oſtentatiouſly diſplayed to the people in frequent reviews and encampments.

The conſequence of this was, that in "the *Declaration of Rights*, previouſly debated and voted in the Convention of the States, and ſolemnly aſſented to by the Prince and Princeſs of Orange, as the eſſential

eſſential conditions on which they received the Crown, it was ſettled in poſitive terms, 'That the raiſing and keeping of a ſtanding army in time of peace, *without conſent of Parliament*, is contrary to law.' This, with the declaration 'That the ſubjects, if Proteſtants, may have arms for their defence, ſuitable to their condition, and as allowed by law,' are the only articles in that important deed regarding the military power of the Crown; which muſt therefore be conſidered as reſting in its eſſentials on the broad baſis on which it was placed by the ſtatute 13th and 14th Car. II. c. 3."

In the firſt year of the reign of William and Mary, ſeveral of the Britiſh regiments ſhowed ſtrong ſymptoms of diſaffection to the new government, from a jealous reſentment of the preference which the King was ſuppoſed to ſhew to his Dutch troops; and, to enable the Sovereign conſtitutionally to ſuppreſs this ſpirit, the firſt mutiny-act was paſſed for *ſix months only*. From that period, with the exception of a ſingle interval of three years during the reign of the ſame Sovereign, it has been annually renewed by parliament, and thus reſts upon a baſis of the moſt indiſputable legality.

From this detail, which muſt have employed much time and much labour, the author juſtly thinks himſelf entitled to conclude,

—"that amidſt all the fluctuations of government, and the changes of our conſtitution, in the alternate extenſion and retrenchment of the royal prerogative, the fundamental right of the Sovereign to *command the military force of the ſtate* has ever been acknowledged; unleſs in that calamitous period, when the whole frame of the conſtitution was unhinged and overthrown, and an anomalous tyranny ſubſtituted in its place, under the falſe title of a Republic. A ſtanding army, ever an object of jealouſy to a free people, is now clearly underſtood to owe both its exiſtence and duration ſolely to the will of Parliament; and while the ſupplies for its maintenance can be retained or granted at their pleaſure; while the Sovereign, even in the regulation of this army, acts only by their authority, and through their organ; it muſt be acknowledged, that there cannot exiſt a reaſonable apprehenſion of the abuſe of that power of the ſword, which is veſted in the only hands in which it could be exerciſed at once with uſeful energy, and with perfect ſecurity to the liberties of the nation."

Chapters Second and Third treat of the authority of *courts-martial*; the former of *general*, and, the latter, of *regimental*, and *garriſon* courts-martial; and in both, the officer will find much uſeful information, reſpecting the perſons who are ſubject to the juriſdiction of theſe courts, the authority by which they are held, the number and quality of the members of each court, the time of their ſitting, the advantages of the military mode of trial, and the perfect harmony which ſubſiſts between the military and the civil tribunals.

The

The fourth Chapter, which is entitled, *Of the preliminaries to trial before courts-martial*, treats, in two ſections, *of principals and acceſſaries*, and *of the apprehending of criminals in order to trial.* Here the different kinds of arreſt are explained, the legal duration of each is ſtated, and the duties of the civil magiſtrate are pointed out in caſes of deſertion and other military offences.

The fifth Chapter, which details the procedure and form of trial before a general court-martial, muſt be particularly intereſting to military men, and, indeed, to every reader of liberal curioſity. It is divided into three ſections, which treat 1ſt. *Of the accuſation or charges*; 2d. *Of the form of conſtituting the court*; and 3d. *Of the arraignment and trial of the priſoner.* The ſubject of each of theſe ſections is perſpicuouſly detailed; and many pertinent remarks are made on the proceedings of former courts-martial, which diſplay the acuteneſs and ſound judgment of the author, and will be found of the utmoſt importance to officers when ſitting as members of ſuch courts in time to come. But we haſten to Chapter VI. which treats *of Evidence.*

"Evidence is that which either proves and demonſtrates, or which renders highly probable and worthy of credit, to a court or jury, the facts or points in iſſue before them.

"What has no tendency to eſtabliſh the facts or points in iſſue is therefore no evidence, and ought not to be admitted by a court.

"But in circumſtantial and preſumptive evidence, circumſtances which have not an immediate and direct tendency to prove the very facts in iſſue, may have an indirect and conſequential tendency to that effect, and are therefore not to be diſallowed by a court, provided the party who urges them ſhall make their conſequence apparent.

"It is a general rule, that, in all caſes, the beſt evidence of which the matter is capable ſhall be reſorted to, provided that evidence can be brought. If that is impoſſible, the court will require the beſt evidence that can be had: 'For if it be plainly ſeen in the nature of the tranſaction, that there is ſome more evidence that doth not appear, the very not producing it is a preſumption that it would have detected ſomething more than appears already; and therefore the mind does not acquieſce in any thing lower than the utmoſt evidence the fact is capable of.' *Gilbert's L. of Evid.*

"All evidence for and againſt the facts in iſſue is to be weighed, and judgment given according to that which preponderates. In the balancing of contrary evidence, the mind is to be guided by no other rule than this, that aſſent muſt be given to that teſtimony, of whatever nature it be, which produces the ſtrongeſt belief. Thus, if one ſingle witneſs of ſufficient credibility, who had the beſt opportunity of knowing the truth, ſhall ſwear poſitively to a fact, and his teſtimony

mony ſhall be encountered by two other witneſſes, whoſe credibility is more ſuſpicious, or whoſe opportunity of knowledge was not ſo great; the teſtimony of the ſingle witneſs producing ſtronger belief than that of the others ought to preponderate.

"On the ſame principle, a teſtimony which is preciſe and circumſtantial, muſt outweigh that which is leſs particular or minute, and goes only to a general fact; becauſe the former implies more attentive obſervation or more pointed recollection, and therefore creates a ſtronger belief.

"From this principle, likewiſe, it follows, that poſitive evidence muſt outweigh that which is negative; for the former being the reſult of attention and obſervation of the facts, can never be encountered or diſproved by that which may have ariſen merely from the want of ſuch attention and obſervation. Thus, ſuppoſing two credible witneſſes ſhall depoſe pointedly to certain words ſpoken by A, as, that he called B a ſcoundrel; and two or three others of equal credibility ſhall ſwear, that, though high words were uſed, they did not hear that particular expreſſion; the former evidence ought to preponderate over the latter.

"The weight of a witneſs's evidence does not altogether depend upon the words which he utters upon oath, but often greatly upon the manner in which his teſtimony has been delivered. Thus the teſtimony of a witneſs who appears evidently to be influenced by his paſſions, in giving his evidence on either ſide of a cauſe, is of much leſs weight when ſwearing to facts which favour that ſide, than the evidence of another who exhibits no ſuch bias; and converſely, the teſtimony of a witneſs ſwearing to facts which make againſt that ſide to which his paſſions evidently incline him, is entitled to the greateſt weight. For this reaſon, the teſtimony of a perſon who voluntarily offers himſelf to be an evidence is always ſuſpicious, as arguing a ſtrong bias of paſſion or of intereſt.

"Even the countenance, looks, and geſtures of a witneſs, add to, or take away from, the weight of his teſtimony. It is therefore neceſſary, that thoſe external criterions of veracity ſhould not only be carefully attended to, but ſhould be guarded pure, and free from every endeavour of parties intereſted to warp, diſguiſe, or ſuppreſs them. Hence all attempts to browbeat, perplex, or irritate a witneſs in the delivery of his teſtimony, are moſt reprehenſible; and a court is not only deficient in a proper feeling of its own dignity, but poſitively in its bounden duty, if it does not repreſs ſuch conduct with exemplary ſeverity. As all attempts of this kind affect the weight of the evidence, they are in fact nearly allied to the puniſhable crime of ſubordination of perjury."

The author, after theſe preliminary obſervations on Evidence, treats ſeparately of *parole*, and of *written* evidence; and under the former head he ſhews particularly who may be admitted, and who muſt be rejected from giving evidence in any criminal trial. No man, he ſays, who underſtands the ſubject

ſubject to which his teſtimony is required, and feels his obligation to ſpeak the truth, is to be rejected on account of his religion, provided he acknowledge a God, and be willing to bind himſelf by the requiſite ſolemnity of an oath. This is true; but we wiſh that Mr. Tytler had defined, with his uſual preciſion, the *kind* of obligation which a man muſt feel to ſpeak the truth, before he can be admitted as a witneſs in a criminal court; for there are men who *profeſs* to acknowledge a God, while they deny his *moral government* of the world, and by conſequence the reality of a future ſtate of retribution. Such men can feel no other obligation to ſpeak the truth than that which is laid upon them by the principle of *honour*; and in our opinion an oath would be adminiſtered to them with as much impropriety as it would have been to that man who was juſtly rejected by the court as incompetent, becauſe though "he had *heard* that there is a God, and believed that perſons who ſhould tell lies would come to the gallows, yet acknowledged himſelf ignorant of the obligation of an oath, a future ſtate of rewards and puniſhments, and what becomes of wicked people after their death."

On the comparative weight of *parole* evidence and *written* teſtimony the reader will here find many valuable obſervations; but, perhaps, the moſt important part of the chapter, is that which treats *of probability, and the weighing of evidence.*

"A thing is probable in proportion as it agrees with what uſually happens in ſimilar circumſtances. It is natural that the mind ſhould more eaſily give its faith to things which are probable from moſt uſually happening, than to matters that are repugnant to that probability; and therefore in judicial proceedings a much ſmaller degree of evidence ought to be held ſufficient to eſtabliſh the truth of the former, than is required to prove the latter. A ſingle witneſs may be ſufficient evidence of a probable fact, whereas it may require the concurring teſtimony of many to prove what is not likely to have happened in ſuch and ſuch circumſtances. In criminal matters, it is often difficult to ſay whether the *probability* is for guilt or innocence; but the law with great humanity holds, that the *preſumption* ſhould always be in favour of innocence, and that no perſon ſhould be convicted of a crime unleſs upon the ſtrongeſt and moſt ſatisfying evidence. Poſitive proof therefore is always to be required where it can poſſibly be had; as the teſtimony of two or more impartial witneſſes ſwearing directly to the facts. Where a proof of this kind is wanting, circumſtantial and preſumptive evidence muſt be reſorted to, that is, a proof of a number of concurring circumſtances, which uſually attend certain facts, and which may furniſh ſuch ſtrong motives of belief of the facts, themſelves, as nothing but a poſitive proof to the contrary can deſtroy."

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"The credibility of a witneſs is what alone gives weight to his evidence, and, in judging of this credibility, many conſiderations muſt enter into the account. An unwilling and reluctant witneſs, who ſpeaks with caution, anſwering nothing but what is forced out of him by repeated and circuitous interrogation, is unworthy of the ſame credit that is given to one who openly and fairly declares all that he knows upon the point. On the other hand, a witneſs who amplifies in his teſtimony, unneceſſarily enlarging upon circumſtances unfavourable to a party, who ſeems to be gratified by the opportunity of furniſhing condemnatory evidence, or manifeſtly betrays paſſion and prejudice in the ſubſtance of his teſtimony, or in the manner of delivering it, is to be liſtened to with equal ſuſpicion of his veracity.

"If a witneſs takes upon him to remember with the greateſt minuteneſs, all the circumſtances of tranſactions long ſince paſſed, and which are of a frivolous nature, and not likely to dwell in the memory, his teſtimony is thereby rendered very ſuſpicious; as, on the other hand, a witneſs affirming his total want of recollection of the moſt material and ſtriking circumſtances of a recent and remarkable fact, which happened in his own preſence, is deſerving of very little credit in thoſe particulars which he pretends to remember."

From Chapter VII. in which we have a full account of *the judgment and ſentence of a Court-Martial*, we ſhall extract the author's reaſoning on a queſtion of much importance; becauſe that reaſoning having completely altered our own opinion may very probably produce a ſimilar effect on the minds of ſome of our readers. When a priſoner is, by a *majority* of the court, declared guilty of a crime to which capital puniſhment is not expreſsly decreed by the articles of war, Mr. Tytler holds that the *minority*, which voted for his abſolute acquittal, has an equal right with the majority to decide on the degree or nature of the puniſhment to be inflicted.

"It is not a little ſurpriſing," ſays he, "that the contrary opinion ſhould however have been laid down even by judicious writers. Mr. Adye (and after him Mr. Sullivan) ſays, in expreſs words, 'If it appears on the caſting up of the votes, that the majority declare the priſoner guilty, thoſe who have found him ſo, (for it cannot be ſuppoſed that thoſe who have found him not guilty would aſſign him a puniſhment), are to paſs ſentence or judgment on him.' Let us for a moment attend to the conſequence of this doctrine. Suppoſe a general Court-Martial to conſiſt of ſixteen perſons, ſeven of whom vote for the abſolute acquittal of the priſoner, and nine declare him guilty, the queſtion remains, what ſhall be the puniſhment? And, in this queſtion, according to thoſe writers, the ſeven who voted for acquittal have no vote; of the nine members who vote in the queſtion of puniſhment, five vote for caſhiering, the other four for a temporary ſuſpenſion or a reprimand. The priſoner, if condemned by theſe five voices, muſt ſuffer the higheſt puniſhment next to death, while eleven

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"If a witneſs takes upon him to remember with the greateſt minuteneſs, all the circumſtances of tranſactions long ſince paſſed, and which are of a frivolous nature, and not likely to dwell in the memory, his teſtimony is thereby rendered very ſuſpicious; as, on the other hand, a witneſs affirming his total want of recollection of the moſt material and ſtriking circumſtances of a recent and remarkable fact, which happened in his own preſence, is deſerving of very little credit in thoſe particulars which he pretends to remember."

From Chapter VII. in which we have a full account of *the judgment and ſentence of a Court-Martial*, we ſhall extract the author's reaſoning on a queſtion of much importance; becauſe that reaſoning having completely altered our own opinion may very probably produce a ſimilar effect on the minds of ſome of our readers. When a priſoner is, by a *majority* of the court, declared guilty of a crime to which capital puniſhment is not expreſsly decreed by the articles of war, Mr. Tytler holds that the *minority*, which voted for his abſolute acquittal, has an equal right with the majority to decide on the degree or nature of the puniſhment to be inflicted.

"It is not a little ſurpriſing," ſays he, "that the contrary opinion ſhould however have been laid down even by judicious writers. Mr. Adye (and after him Mr. Sullivan) ſays, in expreſs words, 'If it appears on the caſting up of the votes, that the majority declare the priſoner guilty, thoſe who have found him ſo, (for it cannot be ſuppoſed that thoſe who have found him not guilty would aſſign him a puniſhment), are to paſs ſentence or judgment on him.' Let us for a moment attend to the conſequence of this doctrine. Suppoſe a general Court-Martial to conſiſt of ſixteen perſons, ſeven of whom vote for the abſolute acquittal of the priſoner, and nine declare him guilty, the queſtion remains, what ſhall be the puniſhment? And, in this queſtion, according to thoſe writers, the ſeven who voted for acquittal have no vote; of the nine members who vote in the queſtion of puniſhment, five vote for caſhiering, the other four for a temporary ſuſpenſion or a reprimand. The priſoner, if condemned by theſe five voices, muſt ſuffer the higheſt puniſhment next to death, while eleven

of his judges think so favourably of his case, that the greater part of that number are for his absolute acquittal, and the rest for the lightest possible punishment. Can it be doubted, that had those members who voted for acquittal, known that this was to be the consequence of their vote of mercy, they would not all have rather adjudged him guilty, in order to reserve their power of mitigating his punishment? On these principles of common sense, we must reprobate the doctrine of the above mentioned writers, as equally contrary to reason and to material justice."

Chapter VIII. and IX. treat *of appeals from a regimental to a general Court-Martial*; and *of courts of enquiry*, in the constitution and procedure of which the author proposes some alterations, which would certainly enable them to furnish, more completely than they can do at present, all the benefits of a Grand Jury in trials for civil offences.

Chapter X. which treats of the office and duties of a Judge-Advocate, is particularly worthy of the attentive perusal of those who may at any time be appointed to fill that office; for the functions of the Judge-Advocate, though various, are not very accurately defined. "As neither the mutiny-act nor articles of war describe them with much precision, we are obliged, says Mr. Tytler, in supplement of what is found in those direct authorities, to resort to the less positive, though equally binding, authority of established usage and practice.

"The rubrick or marginal notice of the 6th article of the 16th section of the Articles of War bears, 'that the Judge-Advocate is to *inform* and *prosecute*;' but in the body of the article itself, there is nothing said with respect to the first of these duties; the only matter expressly enacted being, that he shall prosecute in the name of the Sovereign, and administer to the members of the court the oath as therein prescribed. Hence it might perhaps be argued, that the word *inform*, used in the margin, did not imply a separate duty from that of prosecuting; but was used here as synonymous with the words *accuse* or *indict*, and, as so taken, was included in the duty of prosecuting. Established usage must here, however, be called in, to clear up an ambiguity of expression; and, on that authority, we are warranted to say, that the sense, annexed here to the word *inform*, implies a distinct duty of the Judge-Advocate, viz. that of instructing or counselling the court, not only in matters of essential and necessary form, with which he must be presumed to be from practice most thoroughly acquainted; but in explaining to them such points of law as may occur in the course of their proceedings, and with respect to which the Articles of War or Mutiny-act may be silent. For it is to be observed, that in all matters touching the trial of crimes by Court-Martial, wherever the Military law is silent, the rules of the common law of the land, to the benefit of which all British subjects are entitled for the protection

tection of life and liberty, muſt of neceſſity be reſorted to; and every material deviation from theſe rules, unleſs warranted by ſome expreſs enactment of the Military code, is, in fact, a puniſhable offence in the members of the Court-Martial, who may be indicted for the ſame in the King's ordinary courts. Hence ariſes the abſolute neceſſity for ſome member of the court being verſant in the general doctrines of the law, in as far as they relate to the trial of crimes and the weighing of evidence: And the perſon to whom the court is naturally to look for information of this kind, is the Judge-Advocate, who is either by profeſſion a lawyer, or whoſe duty, if he is not profeſſionally ſuch, is to inſtruct himſelf in the common law and practice of the ordinary courts in the trial of crimes.

"In the performance of this duty, the Judge-Advocate will always be guided by a juſt ſenſe of his official character and ſituation. As he has no judicial power, nor any determinative voice, either in the ſentences or interlocutory opinions of the court, ſo he is not entitled to regulate or dictate thoſe ſentences or opinions, or in any ſhape to interfere in the proceedings of the court, further than by the giving of counſel or advice; and his own diſcretion muſt be his ſole director in ſuggeſting when that may be ſeaſonable, proper, or neceſſary. On every occaſion when the court demands his opinion, he is bound to give it with freedom and amplitude; and even when not requeſted to deliver his ſentiments, his duty requires that he ſhould put the court upon their guard againſt every deviation, either from any eſſential or neceſſary forms in their proceedings, or a violation of material juſtice in their final ſentence and judgment. A remonſtrance of this nature, urged with due temperance and reſpect, will ſeldom, it is to be preſumed, fail to meet with its proper regard from the court; but ſhould it happen that an illegal meaſure or an unjuſt opinion is nevertheleſs perſevered in, the Judge-Advocate, though not warranted to enter his diſſent in the form of a proteſt upon the record of the proceedings, (for that implies a judicative voice), ought to engroſs therein the opinion delivered by him upon the controverted point, in order not only that he may ſtand abſolved from all imputation of failure in his duty of giving counſel, but that the error or wrong may be fairly brought under the conſideration of that power with whom it lies, in the laſt reſort, either to approve and order into effect, or to remit, the operation of the ſentence.

"Another part of the official duty of the Judge-Advocate, which, though not enjoined by any particular enactment of the Military Law, has yet the ſanction of general and eſtabliſhed practice, is, that he ſhould aſſiſt the priſoner in the conduct of his defence. This duty is more eſpecially incumbent on the Judge-Advocate in caſes where the priſoner has not the aid of profeſſional counſel to direct him, which generally happens in the trials of private ſoldiers, who, wanting all advantages of education, or opportunities of mental improvement, muſt ſtand greatly in need of advice in ſuch trying circumſtances as are ſufficient often to over-

whelm the acuteſt intellect, and embarraſs or ſuſpend the powers of the moſt cultivated underſtanding. It is certainly not to be underſtood, that in diſcharging this office, which is preſcribed ſolely by juſtice and humanity, the Judge-Advocate ſhould, in the ſtricteſt ſenſe, conſider himſelf as bound to the duty of a counſel in exerting his ingenuity to defend the priſoner, at all hazards, againſt thoſe charges which, in his capacity of proſecutor, he is, on the other hand, bound to urge, and to ſuſtain by proof; for, underſtood to this extent, the one duty is utterly inconſiſtent and incompatible with the other. All that is required is, that, in the ſame manner as in the Civil courts of criminal juriſdiction, the judges are underſtood to be of counſel with the perſon accuſed; the Judge-Advocate, in Courts-Martial, ſhall do juſtice to the cauſe of the priſoner, by giving its full weight to every circumſtance or argument in his favour; ſhall bring the ſame fairly and completely into the view of the court; ſhall ſuggeſt the ſupplying of all omiſſions in the leading of exculpatory evidence; ſhall engroſs in the written proceedings all matters, either directly or by preſumption, tending to the priſoner's defence; and finally, ſhall not avail himſelf of any advantage which his ſuperior knowledge or ability, or his influence with the court, may give him, in enforcing the conviction, rather than the acquittal, of the perſon accuſed."

In the laſt Chapter of this valuable work, the author proves that by the *Declaration of Rights*, which aſcertained and ſettled our liberties at the revolution, the enactment of *Martial law over the whole kingdom* is perfectly conſtitutional in times of actual rebellion. He then concludes the whole treatiſe with the following paragraph, to the truth of which no Anti-Jacobin will refuſe his aſſent.

"Such is that moſt energetic, but formidable remedy which reſides in the Britiſh Conſtitution, for the correction of thoſe diſorders which bid defiance to the ordinary vigour of the laws; a remedy warranted only by the laſt neceſſity, and therefore to be commenſurate in the endurance of its operation to the immediate ſeaſon of extreme danger. But the power of calling forth this extraordinary antidote againſt thoſe evils which would otherwiſe deſtroy the ſtate, is in itſelf one of the greateſt bleſſings which we owe to our free government. Of ſuch temporary reſtraint on the natural liberty of the ſubject none will ever complain, but thoſe on whom that reſtraint is neceſſary. The good man and the worthy citizen feels no hardſhip in that law, which holds out its terrors only to the enemies of his country. Even the philoſopher and ſpeculative politician will ſubſcribe to the wiſdom of that expedient, which require us *to part with our liberty for a while, in order that we may preſerve it for ever.*"

ART.

ART. III. *The Critical and Miſcellaneous Proſe Works of John Dryden, now firſt collected with Notes and Illuſtrations; an Account of the Life and Writings of the Author, grounded on original and authentic Documents; and a Collection of his Letters, the greater part of which has never before been publiſhed.* By Edmond Malone, Eſq. In four Volumes. 8vo. 2l. 2s. Cadell and Davies. 1800.

THE great Engliſh biographer, Dr. JOHNSON, has given ſo admirable a criticiſm on the intellectual character and literary works of DRYDEN, that nothing can be added to that criticiſm which could enable mankind to form a more correct eſtimate of the genius of this diſtinguiſhed poet. The powerful mind of Johnſon, however, was not calculated to be as ſucceſsful in delineating the life of DRYDEN, and in tracing the progreſs of his numerous works, as well as in detailing the circumſtances and events which contributed to their production, as in paſſing an accurate judgment on their merits. Such a taſk requires rather the patience of the antiquary than the acumen of the critic. What Dr. Johnſon has done is truly valuable, nor could any body reaſonably expect more from him. Yet whatever relates to ſuch a man as Dryden muſt be intereſting to every lover of poetry, and to every man who feels for the honour of his country, of which Dryden may juſtly be conſidered as one of the firſt literary ornaments. Dr. Johnſon ſomewhat too raſhly declares in the beginning of his life of this great poet, that "nothing can be known beyond what caſual mention and uncertain tradition have ſupplied." But the induſtry of Mr. Malone, directed and animated by a laudable zeal to explore all that may illuſtrate the character and the works of Dryden, has diſcovered much more than the reſult of "caſual mention and uncertain tradition," and though, perhaps, nothing of intrinſic importance has been derived from this commendable diligence and perſeverance, in addition to the valuable work of Johnſon, yet when eſtimated by the enthuſiaſm, which ſuch a poet muſt always excite, the labours of Mr. Malone will be viewed with reſpect and gratitude. Mr. Malone has divided his work into three volumes, nominally, but the firſt conſiſts of two parts, ſo that the whole, in fact, forms four large volumes, comprehending a Life of DRYDEN, and a collection of all his proſe works. We are ready to acknowledge that Mr. Malone dwells with a minuteneſs upon many parts which, with all our zeal for his author, is too apt to excite a ſenſe of wearineſs; but when we conſider the toil with which he muſt have inveſtigated the ſubject, and the time which he muſt have

employed in the purſuit, we can ſurely have no right to complain, and have only to wiſh that every elevated character in every province, relative to the intereſts of morality and the welfare of ſociety, could be illuſtrated with equal aſſiduity. Copious as this life of Mr. Malone is, it is not well adapted for an extract in our review, as it, in a great meaſure, and, indeed, almoſt entirely, refers to dates and is accompanied with a multiplicity of notes, and though we might be tempted to take paſſages from ſome of Dryden's exquiſite compoſitions, yet they muſt be generally known to his admirers, and they preſent ſuch a variety that we ſhould find it a difficult matter to determine upon proper grounds of preference. We ſhall, therefore, merely inſert Mr. Malone's ADVERTISEMENT, by which our readers will be able to form an adequate notion of what he has done, and what his volumes contain, not doubting that every man, who is not poſſeſſed of Dryden's Proſe Works, will thank Mr. Malone for the trouble he has taken, and eagerly reſort to ſuch a TREASURY OF CRITICAL LITERATURE.

" ADVERTISEMENT.

" The great author of the following works has long had the honour of being ranked in the firſt claſs of Engliſh poets; for to the names of Shakſpeare, Spencer, and Milton, we have now for near a century been in the habit of annexing thoſe of Dryden, and his ſcholar, Pope. The preſent publication will ſhew, that he is equally entitled to our admiration as a writer of proſe; and that among his various merits, that of having cultivated, refined, and improved our language, is not the leaſt. In making, therefore, this collection of his critical and miſcellaneous eſſays, which are found diſperſed in a great variety of books, many of them now not eaſily to be procured, I truſt that, while I have done an acceptable ſervice to good letters and to the publick, I have at the ſame time in ſome degree contributed to the fame of the author; a conſiderable portion of whoſe valuable writings will thus become acceſſible and familiar to a more numerous claſs of readers than the votaries of the Muſes, and whoſe reputation, high as it is at preſent, will conſequently be extended to a ſtill wider circle than that within which it has hitherto been confined.

" In the arrangement of the various pieces contained in theſe volumes, chronological order has been attended to, as far as was conſiſtent with other ſtill more important objects. With a view to mutual illuſtration, I have placed together all the eſſays reſpecting the ſtage; from which I have ſelected and given precedence to the ſeven principal, both in value and bulk, as forming one great body of dramatick criticiſm. Theſe are, the Eſſay of Dramatick Poeſy, the Defence of that Eſſay, the Preface to the Mock Aſtrologer, the Eſſay on Heroick Plays, the Defence of the Epilogue to the Second Part of the Conqueſt of Granada, the Grounds of Criticiſm in Tragedy, and

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the Anſwer to Rymer. All our author's dramatick dedications and prefaces, not compriſed in the foregoing liſt, then follow, in the order of time in which they were written; and to theſe ſucceed all his other critical prefaces, dedications, lives, and miſcellaneous eſſays, chronologically arranged; with the exception of the Preface to the Tranſlation of Ovid's Epiſtles, which, for the ſake of juxtapoſition, is placed in the ſame volume with the Preface to the Second Miſcellany, nearly the ſame topicks being diſcuſſed in both.

"The firſt edition of each piece has in general been followed: but here alſo ſome deviation was neceſſary; for on collating the ſecond edition of the Eſſay of Dramatick Poeſy, printed in 1684, with the firſt of 1668, I found that the author had corrected it with great care. From his reviſed copy, therefore, that eſſay has been printed. In a letter to his bookſeller he mentions, that, previouſly to his Tranſlation of Virgil being ſent a ſecond time to the preſs, he had ſpent nine days in reviewing it. As it was probable, therefore, that ſome alterations and amendments were made in the eſſays prefixed to that work, (though I now believe his reviſion was confined to the poetry,) I thought it ſafeſt, in printing thoſe eſſays, to follow the ſecond edition; here, however, as well as in the former inſtance, availing myſelf occaſionally of ſuch aid as the earlier copies afforded, by which ſome literal errors of the preſs, both in thoſe diſſertations and the dramatick eſſay, have been corrected. Of every other piece in theſe volumes the firſt edition has been followed, excepting only the Defence of that Eſſay; of which the original copy is ſo rare, that I have never met with it.

"Of Dryden's Letters, very few of which have ever been printed, I wiſhed to form as ample a collection as could be procured; and am highly indebted to William Baker, Eſq. repreſentative in parliament for the county of Hertford, who moſt obligingly has furniſhed me with all the correſpondence, now extant, which paſſed between our author and his bookſeller, Jacob Tonſon, from whom theſe papers deſcended to that gentleman: which, beſide exhibiting a lively portrait of this great poet, contain ſome curious documents reſpecting the price of his works, and ſome other intereſting particulars concerning them. To this ſeries I have added a letter written in his youth to Mrs. Honour Driden, from the original in the hands of the Rev. Mr. Blakeway, of Shrewſbury; a letter to John Wilmot, Earl of Rocheſter, from a manuſcript copy in the Muſeum; one to Samuel Pepys, Eſq. from the original in the Pepyſian Collection in Magdalene College, Cambridge; one to Charles Montague, afterwards Earl of Halifax, from the original in my poſſeſſion; and ſixteen letters addreſſed, at a late period of life, to his kinſwoman, Mrs. Steward, or her huſband; which have been obligingly communicated to me by her grand-daughter, Mrs. Gwillim, of Whitchurch, near Roſs, in Herefordſhire, by the hands of Mrs. Ord, of Queen Anne-ſtreet. Some others have been found ſcattered in miſcellaneous volumes; and many more, I have no doubt, are in the poſſeſſion of various perſons, which might eaſily be diſcovered, if they would but

ſearch their family papers. With the hope that ſuch an examination may be made, I ſhall give, in a ſubſequent page, a liſt of thoſe perſons in whoſe cabinets Dryden's letters are likely to be found.

" My warmeſt acknowledgements are alſo due to my friend James Bindley, Eſq. Firſt Commiſſioner in the Stamp-Office, whoſe urbanity, claſſical taſte, and various knowledge, are only exceeded by his great liberality in the communication of the very curious materials for literary hiſtory, and the illuſtration of temporary alluſions, which his valuable library contains. By the aid of ſome very rare tracts and poems in his poſſeſſion, ſeveral of which are wanting in my own collection, I have been enabled to throw ſome new light on our author's hiſtory, as well as on many of his writings; as I have more particularly mentioned in the proper places.—I have alſo to expreſs my acknowledgments to the Lord Biſhop of Saliſbury and the Lord Biſhop of Peterborough, for the facility and aid which they very readily afforded to my reſearches in their reſpective dioceſes; and to requeſt that the various clergymen in Northamptonſhire, in Wiltſhire, in Oxford, and in Cambridge, to whom I have had occaſion to apply, will accept my ſincere thanks for the very obliging attention they were pleaſed to pay to my inquiries, concerning each of which they furniſhed me with the moſt ſatisfactory information. The preſent Lady Dryden alſo, great grand-daughter of Eraſmus Dryden, the poet's younger brother, and widow of the late Sir John Turner Dryden, Bart. will, I hope, allow me thus publickly to thank her for having taken the trouble to inſpect her family papers, by which the preciſe value of our author's Northamptonſhire eſtate has been aſcertained. Zealous to contribute every aid in her power to illuſtrate the hiſtory of her great kinſman, this lady entered with ardour on the inquiry which I took the liberty to ſuggeſt to her, and purſued it with ſuch diligence and ſagacity as to remove all doubt on a point of ſome importance, which had eluded the reſearches of all his biographers.

" On reviewing the received accounts of his Life and Writings, I found ſo much inaccuracy and uncertainty, that I ſoon reſolved to take nothing upon truſt, but to conſider the ſubject as wholly new; and I have had abundant reaſon to be ſatisfied with my determination on this head; for by inquiries and reſearches in every quarter where information was likely to be obtained, I have procured more materials than my moſt ſanguine expectations had promiſed; which, if they do not exhibit ſo many particulars concerning this great poet as could be deſired, have yet furniſhed us with ſome curious and intereſting notices, and cleared away much confuſion and error; and enabled me to aſcertain ſeveral circumſtances of his life and fortunes, which were either unknown, or for almoſt a century the ſubject of uncertain ſpeculation and conjecture.

" The proſe of Dryden has been ſo long and ſo juſtly admired for its copiouſneſs, harmony, richneſs, and variety, that to adduce any teſtimony in its favour ſeems unneceſſary. To the high eulogy of Congreve on this head, which will be found in a ſubſequent page,

and

and the printed encomiums of Dr. Warton,* Mr. Maſon,† and Dr. Beattie,‡ I may however add the authority of the late Mr. Burke, who had very diligently read all his miſcellaneous eſſays, which he held in high eſtimation, not only for the inſtruction which they contain, but on account of the rich and numerous proſe in which that inſtruction is conveyed. On the language of Dryden, on which perhaps his own ſtyle was originally in ſome meaſure formed, I have often heard him expatiate with great admiration; and if the works of Burke be examined with this view, he will, I believe, be found more nearly to reſemble this great author than any other Engliſh writer.§

"Dr. Johnſon has ſaid, that 'whoever wiſhes to attain an Engliſh ſtyle, familiar but not coarſe, and elegant but not oſtentatious, muſt give his days and nights to the volumes of Addiſon.' He who has this object in view, may ſurely, with equal propriety, be counſelled to ſtudy the pages of Dryden; for in them, with the eaſe, ſimplicity, and familiar language of Addiſon, will be found conjoined more fervour, more ſtrength, and more variety. The great characteriſtic of Addiſon is his frequent uſe of vernacular idiom; of which Dryden was ſo fond, that having one occaſion employed the Anglo-Latin word, *diction*, he makes a kind of apology, by tranſlating it: in this reſpect, therefore, he is entitled to the encomium given to the ancient bard whoſe TALES he has ſo happily modernized, and may with equal truth be called—'the well of Engliſh undefiled.' But his beſt praiſe is found in the following obſervations of Dr. Johnſon, which contain ſo judicious an account of the pieces compriſed in theſe volumes, that not to prefix them to this collection of his proſe works, would be great injuſtice to our author."

* "Eſſay on the Genius and Writings of Pope, 8vo. 1782, vol. ii. PP. 8—403."

† "Works of Sir J. Reynolds, 8vo. 1798, vol. iii. p. 216."

‡ "Eſſays on Poetry, &c. 8vo. 1778, PP. 16—533."

§ "See particularly a paſſage in the beginning of Dryden's Diſcourſe on Satire, vol. iii. P. 75:—'It is true I have one privilege,' &c. which has a ſtrong reſemblance to the ſtyle of Mr. Burke. I may add, that Dr. Johnſon's general character of Dryden's writings in P. 16.—'His works abound with knowledge' to—'intellectual wealth,' might be juſtly affixed as a motto to the volumes of Burke."

ART. IV. *The Eſſence of Malone, or, the "Beauties" of that faſcinating Writer, extracted from his immortal Work, in five hundred, ſixty-nine pages, and a quarter, juſt publiſhed, and (with his accuſtomed felicity) entitled, "ſome Account of the Life and Writings of John Dryden!!"* 8vo. PP. 116. 2s. 6d. Becket. London. 1800.

IT is a very eaſy matter to turn things into ridicule which are entitled to ſerious reſpect. Our great ſatirical poet has ſaid:

"All

" All fools have ſtill an itching *to deride*,
And fain would be upon the *laughing ſide*."

And though we will not apply theſe lines to the author of the article before us, if the term *author* be not too weighty for the compiler of ſuch a whimſical *jeu d'eſprit*, yet we cannot but think that, with all his humour, all his knowledge, and all his ſpirit, he does not feel that degree of poetical enthuſiaſm which it is neceſſary for every man to feel who would properly appreciate the labour which Mr. Malone has undergone in his zeal to illuſtrate the life and character of ſuch a man as Dryden. This pamphlet conſiſts of a ſort of *ludicrous analyſis* of Mr. Malone's work, which we have noticed in the preceding article, in which the *analyſer* has certainly pointed out ſome trifles, ſome apparent inconſiſtencies, and ſome paſſages that like Falſtaff's *body*, not his mind, have " an alacrity in *ſinking*," but we will beg leave to aſk this facetious *analyſer*, whether he was not obliged to take very great pains in the examination of the work which he has thus endeavoured to bring into ridicule and contempt? and, if he cannot avoid anſwering in the affirmative, whether, upon his own principles, Mr. Malone was not more excuſeable for being ſo minute and elaborate in the inveſtigation of whatever related to Dryden, than he, the *analyſer*, for exerting an equal induſtry and perſeverance (proportioned to the object) merely to raiſe a laugh at the meritorious ſolicitude of LITERARY DILIGENCE? After all, however, the author of this pamphlet has certainly attained his object, for it is difficult to avoid ſmiling at the oddity of his humour, and the ludicrous peculiarity of his remarks. In three or four places the author ſeems to reſent the contemptuous manner in which Mr. Malone has expreſſed himſelf reſpecting the celebrated poem entitled, *The Purſuits of Literature*, and hence it might be inferred that this pamphlet comes from the author of that poem. It is, however, generally underſtood to be the avowed work of Mr. HARDINGE, the counſel;—though *we* ſhould have inclined to aſcribe it to a different pen.

ART. V. Bevan's *Refutation of Modern Miſrepreſentations.*

(Continued from P. 265.*)*

IT would appear that J. Bevan had leſs fear for the detection of his friends in their practiſes againſt THE STATE, than for the expoſure of their attacks upon the *church*, ſince he artfully omits the latter, (though *immediately* after his quotation from *Moſheim*,) and *dwells* upon the firſt with boaſt and exultation.

exultation. As the inſtances of *treaſonable* practiſes given with (as united to) thoſe of *blaſphemy*, &c. will be eaſily remembered, we ſhall now proceed to *particular* charges againſt *certain* INDIVIDUALS, and begin, as before, with their grand champion. G. Fox * was apprehended, as dangerous to the ſtate, and confined in Lancaſter priſon. When tried before Judge Twiſden, March, 1669, he refuſed to take the oath of allegiance, the need of which we ſhall ſoon ſee, pleading the king's declaration from Breda †. *F. Howgill* was tried, at Appleby, for ſimilar practiſes. Sir Phillip Muſgrave, the proſecutor, informing the judges, that *he was* A DANGEROUS *perſon*, a RINGLEADER, *and keeper up of meetings, of dangerous conſequence, and* DESTRUCTIVE TO THE PEACE OF THE NATION ‡. In Auguſt, 1664, *Francis Prior, Nicholas Lucas, Henry Feaſt, Henry Marſhal, Jeremiah Hern, Thomas Wood, John Blendale,* and *Samuel Trahern* at Hertford, were tried before JUDGE *Orlando Bridgman*, for *being at an* UNLAWFUL *meeting, under colour and* PRETENCE *of religion*; the witneſs declaring, *they* HAD *met above the number of five,* (CONTRARY to an act paſſed for that purpoſe) § "and were taken AT *ſuch times, and places* ‖. Theſe practiſes encreaſed ſo much, that their friends furniſh us with liſts of them, *by* HUNDREDS and THOUSANDS ¶ ! it was deemed expedient to paſs ACTS *for preventing* MISCHIEFS *and* DANGERS *that may ariſe by certain people called* QUAKERS, *and others* REFUSING *to take lawful oaths* to prevent the many miſchiefs, &c. from ſuch tenets, and UNLAWFUL ASSEMBLIES ** for *providing* FURTHER *and* SPEEDY remedies (for the *activity* of the Quakers' ſpirit enforced the neceſſity of *alacrity*, and equally vigilant means) *againſt the* GROWING and DANGEROUS *practiſes of* SEDITIOUS SECTARIES, *and other* DISLOYAL PERSONS, *who under* PRETENCE *of* TENDER CONSCIENCES HAVE *or may contrive* IN-

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* Sewell's Hiſtory of the Quakers, P. 390.

† Judge Twiſden, obſerved on Howgill's trial, that "there was a ſort of people, who, under *pretence* of conſcience and religion, ſeemed to build upon the King's declaration from Breda, and *under the colour* of this, hatched TREASON AND REBELLION." See more of this in Sewell, P. 395.

‡ Vide Sewell, P. 395.

§ See this act in Sewell, P. 318.

‖ Trial of EIGHT *friends!* in Sewell, P. 411.

¶ Sewell ſays FOUR THOUSAND, TWO HUNDRED in *England*. About FIVE HUNDRED, in and near London, P. 335. And ſhall we *diſbelieve* his arithmetic?

** See this act, at large, in Sewell, P. 317, and ſeq.

SURRECTIONS,

SURRECTIONS, &c. * Yet even these did not restrain the FANATICS as we find † afterwards by the warrants issued for their commitment, &c. all stating (as Sewell says, P. 341) that "*under* PRETENCE *of performing religious worship, otherwise than by law established*, UNLAWFULLY *and* TUMULTUOUSLY *assemble themselves together, to the* TERROR *of his Majesty's people*, DISTURBANCE *of the peace of the King, in* CONTEMPT, *&c.* and evil EXAMPLE, &c. And, indeed, the instances multiply so fast, and are marked by such *artful, evasive* circumstances ‡, that we must say in *friend Sewell's* words, (341) "IF I WOULD HERE SET DOWN ALL SUCH LIKE CASES AS HAVE HAPPENED, I MIGHT FIND MORE WORK THAN I SHOULD BE ABLE TO PERFORM;" for whoever follows him, in his "History," will speak with the same *experience!* We have, therefore, sufficient proofs of these means being *essentially* necessary, even upon the principle *(singularly)* urged by Fox, to Judge Twisden, at Lancaster—"*Ye have experience enough how many men have sworn first* TO *the King, and then* AGAINST *him.*" § As an additional proof of which, we shall adduce the following sample of TREASON. "By the King and Queen a proclamation

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* Also, in Sewell, 472.

† *Sewell* gives an instance, at P. 112, where *John Page*, Merchant, Mayor of Plymouth, one of his Highness's Justices, commits THOMAS SALTHOUSE, late of *Dragglibeck, Lancaster, Husbandman*; and MILES HALHEAD, late of *Kendal, Westmoreland*, as *disturbers of the public peace*, and for divers *other high misdemeanors*, against a late proclamation. It is very curious to observe that, in a Letter to *General* DESBOROUGH, *Page* conceives these *Saints'* offence to be against the protector's ordinance to prevent *duels, challenges, &c.* as well as QUAKERS refusing to give bail: and he adds, "Indeed, Sir, their carriage here, was not becoming *men*, much less CHRISTIANS: and *besides* contempt of authority, they NEVER *sought* GOD *by* PRAYER *at* ANY *time, nor desired a* BLESSING *on* ANY *creature they received; or gave thanks* FOR *them.*" "And THESE VERY MEN were, about two months past, taken up by *Colonel Cuppleston*, High Sheriff of our county, and sent from tything to tything: shewing *no occasion* to come to these parts. They left their families, &c. three months since, and do not work to procure a livelihood, but *wander up and down* in all parts, to vent their wicked opinions, and discover their irregular practises in the *breach of the peace*, and disturbance of good people. They hold many sad opinions," &c.

‡ See the trial of *Crook, Gray*, and *Bolton:* in Sewell, P. 351; and 359, 360.

§ Sewell, P. 390.

for

for discovering and apprehending WILLIAM PENN and JAMES GRAHME.

"Marie. R.

"Whereas their Majesties have received information, that *William Penn*, Esq. and *James Grahme*, Esq. with OTHER ill-affected persons, *have* designed, and *endeavoured* to DEPOSE *their Majesties*, and SUBVERT the *Government* of this kingdom, by *procuring* an INVASION of the same by *the French*, and *other* TREASONABLE practises; and have to that end, *held correspondence* *, and conspired with *divers* enemies and TRAITORS, and particularly with *Sir Richard Grahme Bart.* (Viscount Preston, in the kingdom of *Scotland*) and *John Ashton*, gentleman, lately attainted of HIGH TREASON: for which cause (observe that) SEVERAL *warrants for* HIGH TREASON have been issued out against them, but they have *withdrawn themselves* † from their usual places of abode, and are *fled* from justice. Their Majesties therefore have thought fit, by and with the advice of their Privy Council, to issue this their royal proclamation. And their Majesties do hereby command and require all their loving subjects to *discover*, *take*, and *apprehend* the said WILLIAM PENN and JAMES GRAHME, *wherever* THEY may be found, and to carry them before the next *Justice* of the Peace, or Chief *Magistrate*, who is hereby *required* to *commit* them to the next goal, there to remain until they be thence delivered by due course of law: and their Majesties do hereby require the said justice, or other Magistrate, immediately to give notice thereof to them, or their Privy Council. And their Majesties do hereby publish and declare to *all* persons that shall *conceal* the persons above named, or any of them, or be aiding or assisting in the *concealing* of them, or *furthering their escape*, that *they* shall be proceeded against for such their offence, with the utmost severity, according to law. Given at our court at White-hall, the fifth day of February, 1690-1, in the second year of our reign ‡."

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* In Bugg's Works, P. 295, is a long account of Penn's correspondence with the Jesuits at Rome. Although in his "objection to the penal law," &c. P. 311, he says "Let us all have a care of popery, for that is likely to do us most injury that is least respected. This *he* seems to have *verified*, for, in Charles the Second's time, he appeared as a *Protestant*: to James the Second, a *Roman Catholic*. The account of PENN'S *Jesuitical correspondence* was publickly avowed by Battle, Cockson, Bugg, &c. See also curious notes to this effect, in Grey's Hudibras, vol. i. PP. 374—377, and in Sewell, P. 85, is a *warrant* from O. Cromwell to apprehend *Fox*, *Nayler*, *Cam*, *Audland*, *Howgill*, *Burrough*, and others, as ROMAN CATHOLICS of the *Franciscan order*, under the name of *Quakers*.

† This charge of *seeking hiding places* for *treasonable* practises was much urged by the Quakers, *against* their fellow-fanatics. See Bugg's Pilgrim's Progress *from* Quakerism, &c. 4to chap. xi. P. 89.

‡ Pilgrim's Progress *from* Quakerism, &c. P. 90. 4to. and in Bugg's Works, fol. P. 67.

This

This ſample of treaſon will, it is conceived, be deemed a ſufficient anſwer to the bold challenge of J. G. Bevan; but, not to reſt on a *ſingle* example, we ſhall adduce *other* proofs of congeniality in the brethren, and thus ſhew that it was not a *ſolitary* inſtance, but a prevailing principle and practice, publickly acknowledged, avowed, and *taught*. We ſhall firſt, however, give a notable proof of Quaker effrontery, as neceſſarily connected with the above, and preceding the other inſtances which we mean to exhibit. It is no leſs true than ſurpriſing, that after this *public* and avowed proclamation, W. Penn had the *audacity* to DENY *the offence*, ſaying, "This open challenge I make, that, if among the many plots that have been ſpoken of, and" (obſerve his confeſſion) "*ſeveral* HANGED for, there have been ONE *known* QUAKER found amongſt them, *I confeſs* that the Magiſtrate is *excuſeable* in his *diſcreet* jealouſy over US," &c.* although the following declaration was publickly made, Feb. 22; 1690, at their meeting in White Hart-court, Gracechurch-ſtreet, by one Mr. *Pennyman*, in abhorrence of the above plot. "He that is a traitor, or endeavoureth to betray this, his native country, is a traitor to the living God, and ſuch *cannot be* diſciples of Jeſus, that holy and juſt one; but they that are guilty of ſuch *curſed helliſh practices*, muſt bear his judgements, whoever he be."† After this they *ſuppreſſed* an intended addreſs to the king, and allowed their printer, *Andrew Sowle*, a Quaker, to print ſeveral papers of *Strafford's* AGAINST *the Government*, and *refuſed* to ſtop their circulation although deſired ſo to do. Other of the Quakers (to evince their *uniformity* of ſpirit) drew up a paper *againſt* PENN for his being *concerned* in the PLOT of *Lord Preſton*; for they had *ſeen* HIS LETTERS in *Aaron Smith's* cuſtody, and *knew* his writing. This paper was ſigned by *Mead* and others, who wiſhed to make it public, but were prevented; and when *Penn* was forgiven by the King, and had returned from his *hiding* places, to preach in public, with his uſual impudence, *Mead* reproved him for ſo doing, as being *contrary* to their rules, for although the King had forgiven him, "THEY *knew* him to be GUILTY."‡

Soon after this an act was paſſed to ſecure the King and Government from conſpiracies, "by Papiſts, and other traiterous perſons, for *aſſaſſinating his Majeſty's ſacred perſon*, in order to *encourage an* INVASION from France; to *ſubvert our* RELI-

* *Appendix* to Pilgrim's Progreſs, Pp. 166, 167; and the ſame was alſo made by Yates in his "Serious Apology," &c. P. 164.

† Pilg. Progr. P. 90. ‡ Ibid. P. 91.

GION,

GION, LAWS, *and* LIBERTY, &c. to unite in defence of the King and Government, or in caſe of his death, to defend the ſucceſſion." This cauſed great conſternation among the Quakers, and they printed a paper (as a blind) *without* ANY *date* or *ſignature*, to declare "*ſolemnly* and *ſincerely* that the ſetting up, and putting down Kings and Governments, is God's peculiar privilege, not *their* work or buſineſs, to have *any* hand therein, or be buſie bodies in matters *above* their ſtation, much leſs to *plot* and *contrive* the ruin or *overturn* of any, but to *pray* for the King and nation, and good of *all* men; and according to this their *ancient* and *innocent* principle, they often gave, and now did give againſt all *plotting conſpiracies*, *contriving inſurrections* againſt the King and Government, and ALL *treacherous*, *barbarous*, and *murderous* deſigns *whatever*, as *works of the devil and darkneſs*, ſincerely bleſſing God, and being heartily thankful to the King and Government for the *liberty* and *privileges* they enjoy under them by law, eſteeming it THEIR DUTY to be *true* and *faithful* to them. Declaring their refuſing to ſign the aſſociation (above-named) was *not* from diſaffection or oppoſition, but *purely* becauſe *they* could not for *conſcience ſake*, *fight*, *kill*, or *revenge** either for themſelves, or any man elſe. And they believe the timely diſcovery of the late *barbarous* deſign and *miſchievous* plot" (in which THEY *were ſo much concerned*) "againſt the King and Government was an eminent mercy from Almighty God, for which they and the whole nation have great cauſe to be thankful, and pray for the continuance of his mercies. From a meeting of the ſaid people, London, 23 firſt month, called March 1695-6." † (See alſo *more* ſamples of ſuch impoſitions in Sewell, P. 279, &c.)

"This paper was preſented to the Houſe of Lords, but *rejected* for WANT *of any expreſs meaning*, as to *what* King they meant, whether he was *rightful* and *lawful*, and to *ſign* the paper." Now that we may diſcover the artifice of this, to ſuit *any other* time, *King*, or *occaſion*, and ſhew the *real* deſign of this *weathercock people*, we ſhall recall *ſome* of their former aſſertions.

"All Kings and Emperors have ſprung up in the night ſince the days of the Apoſtles, among the Anti-Chriſts. They were all traitors againſt Chriſt that deſired an earthly King. Prieſts and Preſbyterians cry for a King and will have Cæſar. Thus crucifying Chriſt, they ſay crucify the light within. *We know* theſe Kings are the ſpiritual

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* See their *loving* imprecations, P. 262, of our Review.

† Pilg. Prog. PP. 93, 94.

Ægyptians,"

Ægyptians." * Again;—"The Lord is riſen to overturn, to overturn KINGS and *Princes*, GOVERNMENTS and *laws*; and he will *change* times, and laws, and governments, and *there ſhall be* NO KINGS ruling but Jeſus, nor no (any) Government of force, but of the Lamb; nor law of effect, but the law of God. All that is *otherwiſe* ſhall be GROUND TO POWDER." †

And agreeably to theſe principles, which ſhew what excellent ſubjects they (as *real* Quakers,) *muſt* be, we find Fox and his colleagues exulting over the death of King Charles and others, ſaying, "that *Strafford's* head was cut off, and *Canterbury's* and CHARLES STUART's as *traitors!* for endeavouring to ſubvert the fundamental laws." ‡ "*Blood* and *miſery*, *deſtruction* and *judgements* are attributed to him." § "There appears the ſpirit of Chriſtopher Love a prieſt, and his *fellow-traitors*, who commiſſioned divers men to treat with *Charles Stuart* the proclaimed TRAITOR *of the Government*". ‖—"The Lord's wonderful deliverances from the *common enemy*, CHARLES STUART."—"Multitudes complained of their ſufferings, which C. Stuart *called* TUMULTS; and by the guard, one of them was ſlain, and at *that place* was CHARLES STUART's *head ſtruck off*, *and his blood poured forth* on the ground." Hear their blaſphemy—"a *remarkable* record of the *righteous judgement of* GOD!" ¶ We ſhall now advert to a paſſage *for* fighting, as a proper counterpart to their *denial* of it, in their *loyal* addreſs.

"We are dreadful to the wicked, and *muſt* be their fear; for *we* have choſen the Son of God to be *our* King, and *he* hath choſen *us* to be *his people*, and he might command thouſands and tens of thouſands of his ſaints at this day TO FIGHT *his cauſe*, he might lead them forth, and bring them in, and *give* THEM *victory* over *all* THEIR *enemies*; but yet his kingdom is not of this world; nor can *we* YET *believe*, that he *will* make uſe of US in *that* way, though it be *his only* right to rule *in* nations, and OUR heirſhip to poſſeſs the uttermoſt parts of the earth, but for the *preſent* we are given up to bear and ſuffer!" **

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* Several papers printed by G. Fox, 1660, PP. 8—16. See alſo Bugg's Works, P. 313.

† Burroughs's Works, fol. P. 244; and Bugg's Works, P. 5.

‡ Weſt anſwering to the North, 1657, P. 78.

§ Ibid. P. 79. ‖ Ibid. P. 89.

¶ Ibid. PP. 95, 6, 7, &c. See alſo Leſlie's Works, vol. ii. P. 107 and ſequel; and Bugg's Works, P. 7.

** See "A Declaration from the *Quakers*, to the preſent diſtracted nation of *England*," ſigned by fifteen of their leaders, and printed 1659, P. 8 *&c ſeq.* See alſo Bugg's Works, PP. 5—8, and 190.

A famous

A famous salvo to suit *any* change, and a sufficient proof that these saints did not mean to trust their *spiritual* King, without *securing a temporal inheritance* for THEMSELVES! Let us now extend the view to the *Parliament*, and begin with their *champion in all iniquity*, Fox, who says "we *deny* all those whose law is *without* them and moral," * (A caveat against all *order* and *morality*, "and for the *transgression* of them, WE *shall* NOT *be judged of the Lord.*" †—"We are raised up of the Lord" (rather say the *Devil*) "CONTRARY to *all* men, and to *outward* authority *we cannot seek.*" ‡ "We stand witnesses *against* PARLIAMENTS, *Councils*, *Judges*, and *Justices*, to whose courts, or arbitrary *usurped* dominion, WE *cannot* yield obedience." §—"O what *sincerity* was *once* in the nation," said G. Fox, "what a *dirty*, *nasty* thing it would have been to have *heard* talk of a HOUSE OF LORDS amongst them." ‖ "Let all the great houses, abbies, steeple-houses, and Whitehall, be for alms-houses." ¶—"The people have been in great blindness in contending for Parliaments so chosen"** (by the people). "It is God's proper right to give laws to men." †† "Now mark, &c. the righteous are fewer in number than the unrighteous, and the law-makers are chosen by most voices; how are the righteous like to be preserved by the laws that are made." ‡‡ "I (Fox) must deal plainly with you in the sight of God, *who hath made* ME *a prophet to this nation.*" §§ "Ye fight against me, saith the Lord, the light and life within you. I will *make you know*, that I, the light, am *a consuming fire.* I matter not, WHAT NAME ye are *called* by, whether it be KING or PROTECTOR, PRINCE or NOBLE, or LORD or JUDGE, or JUSTICE or PARLIAMENT, or LAWYER or gathered

* See Fox's Word from the Lord to the faithless Generations, P. 5, *& seq.* Also Bugg's Works, P. 307—389.

† "A Declaration of the present Sufferings," &c. 1659, P. 25; and Bugg's Works, P. 312.

‡ Ibid. from Burroughs, P. 507.

‖ G. Fox "to the Council or Officers," 1659, P. 7; and Bugg's Works, P. 5.

§ Burroughs's Works, P. 501. See also Bugg's Works, P. 7; and 313.

¶ G. Fox to the Parliament of the Commonwealth of England, P. 8; and Bugg's Works, PP. 5; 313.

** Several Papers sent to the Parliament by Fox, July 1659; inscribed by more than 7000 Quakers, P. 149. See also more Samples of Sedition, in the Works of G. Fox, jun. printed 1665.

†† Several Papers, P. 150. ‡‡ Ibid. P. 159.

§§ "G. Whitehed's" (sample of *Quaker*) "Truth and Innocence."

churches, or army or gentry, or mean men or beggars." Surely this is a ſufficient extenſion of the Quaker principles againſt *all* ranks. "I *the light*, MADE *you*, formed you all of the duſt, &c. I will burn within and without—ſtrike with aſtoniſhment, &c. Bring plagues within and without, till I have deſtroyed all you, mine enemies, who will not own *me*, the light within." A pretty farrago of divinity, cooked in the *Quaker's* own way; who or what is this ME—light within? "I the light, will overturn KINGDOMS and NATIONS, and RULERS *of* ALL SORTS, and ARMIES, and gathered churches, which *will not own* ME, *the light within* THEM." Admirably explicit—ME in THEM!—"I will make you know, I the light, am the true ETERNAL GOD, &c. and there is *not another* that *can* ſave. I will be your great *reward*, and I will be your *dread*." (Excellently *harmonious* and *accordant!*)—"and you ſhall be the dread of nations and I will reign over YOU, and YOU ſhall reign over THE WORLD"—(a very fair exchange!) "even as I am, ſo ſhall YE be alſo,"* *i. e.* God's. It ſeems the Quaker's *God* has no authority but by letting THEM *ſhare* his *equality!* What blaſphemy! After all this reprobation of Kings, Parliaments, Protectors, &c. we will ſee how they were applied to *the power that exiſted*, as in former caſes; and whether the Quakers did not always endeavour to curry favour at any rate, and in every way, thereby *ſecuring to themſelves* the diſtruſt and contempt of all. †

"To

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* The Quakers aſſert their *equality* with God. See Leſlie's Works, vol. ii. p. 24. See the above expreſſions in "The words of the everlaſting and true light, who is the eternal and living God," by G. Fox, jun.

† In 1650, a Declaration was drawn up by the *Preſbyterians*, *Independents*, and *Anabaptiſts*, reſpecting GOVERNMENT, in five particulars; the fifth ſaid—"Theſe authors *deſire*, that *no* countenance ſhould be given unto, nor ANY truſt repoſed by the Government *in* the hands of THE QUAKERS, being *perſons of* SUCH *principles that are* DESTRUCTIVE *to the* GOSPEL, *and inconſiſtent with* CIVIL SOCIETY." Upon this the Quakers tacked about, and thus *peaceably* returned,—"O ye envious perſons, preparing for our deſtruction, you would have the countenance of the *powers of the earth*," (which they now endeavour to vilify) "but we muſt not, (although they had aſſerted their *divine appointment* thereto, and *commiſſion* to *direct*, *promiſe ſucceſs*, &c. for THEMSELVES alone) "O ye *ſinful hypocrites* and *ſlanderers* of the *juſt*. But what need of ſuch preparations againſt *us?* Do *we* ſeek *honour*, or love to be *great* among you?" (when we have *no hope* of ſucceſs?) "Nay our kingdom is from above," (when we can obtain *no other*) "and we reject the BEAST'S AUTHORITY,"

"To thee O OLIVER CROMWELL! thus saith the Lord, I have chosen *thee* among the thousands in the nations, to *execute* MY *wrath* upon mine enemies, and *gave them to* THY SWORD, with which *I fought* for the zeal of mine own name, &c. and made THEE an instrument *against them*. And *many* have I cut down, by *my* sword, in *thy* hand, that my wrath might be executed on them to the utmost.

"GEO. ROFFE."

Yet both the Quakers God and his saints soon *changed* their opinion, and thus bespoke their *chosen* one:

"O OLIVER hadst thou been faithful, and thundered down DECEIT"—(excellent advice, "the *Hollander* had been thy subject; *Germany* given up to thy will; and the *Spaniard* quivered as a dry leaf. The KING of *France* SHOULD have bowed his neck; the POPE withered; the fat TURK smoaked. Sober men and true hearts (*i. e.* the *Quakers*) took part with thee. O take heed! do not slight such, to weaken thyself, and disown such, as the Lord hath owned." (Then again they cherish him, and fearful of losing so enterprising *a tool*;—say) "Thy dread is not all yet gone, nor thy amazement; ARISE AND COME FORTH, for hadst thou been faithful, thou *shouldest* have crumbled NATIONS to *dust*, for *that* was THY place.*

"GEO. FOX."

RITY," (which we at other times, call *Divine*) "and we reject *any confidence* that the DRAGON *can* repose in us:" (although we invited him to do so with divine homage.) "*Every* man and sort is pouring out their indignation against us—(*poor*) QUAKERS. What say the *Presbyterians* and *Independents* of them? O they are seducers, witches, false prophets, vagabonds, *not worthy the countenance of* (what they will *now* call) AUTHORITY, nor any *place of* TRUST in the nation, (which they so much desire and strive to obtain, as "*inheritors of the earth*," by divine appointment!) What say the *Anabaptists?* O they are *blasphemers* and *heretics*, *irregular* persons, and their principles destructive to the Gospel of Christ; this and such is their cry, and of all sorts, against a *poor despised* people, whom the ETERNAL GOD hath (though they do not say *how*) made *dreadful* unto them ALL, who shall be a *rod* in HIS *hand*" (say they,—thus *threatening* where they can do no more; *grinning* where they *cannot* bite,) "to *break* and *confound* them, and UTTERLY *to* DESTROY *their* ANTI-CHRISTIAN *kingdom*," &c. &c. YOUR Antichristian MONARCHY (observe their loyalty *now*, compared with their petitions, epistles, &c. to Government and Rulers) with all its heads and horns, shall *now soon* fall to the ground. See a copious account in Burroughs's Works, p. 621 *&c seq.*

* Ibid. This curious piece, which so well displays the Quakers time-serving spirit, may be seen in Bugg's Works, p. 190, transcribed from a book *nick-named* by them, "The Righteousness of God," &c. p. 11.

Again, in Sewell, P. 119, we find Burroughs writing to the Protector, and telling him that—

—" the Lord's controverſy was *againſt* him, becauſe he had *not been faithful* in God's work, but taken his reſt upon a lofty mountain of *pride* and *vain glory*, having *ſet up* HIMSELF *to be* WORSHIPPED, &c. that he had *not performed his vows* made in his diſtreſs, and" (as the great conſequence of all this formal introduction) " that NOW he ſuffered grievous *oppreſſion*, *cruelty*, and *tyranny* to be acted in *his* name, by *unjuſt* IMPRISONMENTS and PERSECUTIONS of the LORD'S PEOPLE. That *therefore* THE LORD *would* bring HIS *judgements* upon him except he did *repent*." In Leſlie, Vol. II. P. 103 *& ſeq.* the Quakers boaſt of, and plead for, *Cam*, *Audland*, *Robertſon*, *Coal*, &c. ſerving many years in the Parliament army. At P. 106, we find from Howgill's " Information and Advice to the Army," they oppoſed the KING to the laſt, in *writing*, *talking*, *fighting*, *watching*, *betraying*, &c. boaſting of their giving information *againſt* Sir Geo. Booth, and others of the KING'S *friends* in Cheſhire and Lancaſhire, whom the Quakers call *rebels*, ſaying—" They were your real friends, called Quakers, who gave you and the army intelligence about the late inſurrection in Cheſhire, who were *ſpoiled* by the ſaid REBELS of their goods," &c.

This, however, with other like paſſages are OMITTED in the new edition of Francis Howgill's Works, printed in large fol. 1676, P. 330. Howgill alſo juſtifies the committee of ſafety againſt the parliament, as he did the parliament againſt the King. Rare unanimity of the *Quaker* ſpirit! And, at P. 6, " God did great things by *the long parliament*, in overthrowing the power; (Kings) the laſt words are *omitted* in the new edition. Page 4, Howgill ſays, the antient courtiers, finding eaſe and profit by the King, turned cavaliers, and cried up King, &c. but the long parliament, and followers, counted it *no treaſon* to oppoſe them, and (obſerve this) GOD *decided* the controverſy, in overthrowing the one, and *eſtabliſhing* the other, &c. yet many are now ſo blind, that they think the nation cannot be eſtabliſhed in freedom without a King." How excellently this agrees with their *loyal addreſſes!* Again, at P. 5, " Many ſo doat on the name of *parliament*, as if it were eſſential, &c. but if they will not hearken to the cry of their maſters, (the people) but may be call them *rebels*, and *traitors*, if they ſhould be turned out." At P. 110, Leſlie mentions, from *Biſhop*, P. 26, *& ſeq.* his advice to the Quakers, " in the name of the Lord to be vigorous in *oppoſing* ALL attempts towards a RESTORATION—be *deſperate*, and think all reconciliation between them and the King *impracticable*. The breach cannot be healed; I declare it from the Lord, it *cannot*, *will not*. Therefore in the power and dread of the Almighty

mighty ſtand up, and cruſh it to pieces, ſtamp it to powder: it concerns you *while you have time*; BEAT DOWN *this enemy, ſecure places neceſſary* for *defence.*" Was this *ſpiritual* defence? See the REGICIDES! "Do juſtice on thoſe whom GOD hath given into your hands, leſt out of HIS SERPENT'S EGG do come a cockatrice, and his fruit be a fiery flying ſerpent, and (as a *juſt puniſhment* he *expected* for ſuch *perfidy*) "the Lord deliver you and your forces into the power of thoſe who ſeek the deſtruction of *you*, and *your intereſt.*" (the King.) At P. 26, he mentions the need of conſtant and expeditious marching of horſe, in all places, where inſurrections had been. This Letter was written in Auguſt, 1659, printed, 1660, to ſtir up the ſame ſpirit, when the reſtoration was advancing. Yet, on the King's return, theſe were the people who told him, "We are your Majeſty's dutiful and LOYAL ſubjects, and have ſuffered much, as yourſelf hath done, * &c. A people that follow *peace*, *love*, and *unity*, and bear teſtimony againſt *ſtrife*, *wars*, and *contentions*," &c. See Leſlie, Vol. II. P. 109. 111, &c †. Many more inſtances may be ſeen throughout that admirable collection of *facts*: as alſo in Bugg's Works, Burroughs, &c. and Sewell's Hiſtory. Indeed, to collect *every* inſtance would be almoſt IMPOSSIBLE. "It is, therefore, (as hath been well obſerved) a ſufficient victory over theſe people to *detect* them." We here then finiſh our proofs of their love and good wiſhes towards the CHURCH ‡ and STATE, and of their admirable unanimity among themſelves. We hope J.

* Leſlie's Works, Vol. II. P. 109, one *Edward Billing*, having more than *Quaker* honeſty, *oppoſed* this, as a notorious falſhood, and declared that he would avow it to their ſhame, if it paſſed. *Fox* and the reſt contended for its propriety, nor would they allow of the expreſſion being expunged, till *threatened* with the *expoſure* of their profligacy.

† In Bugg's Works, P. 73, they ſay, "all plots, riotous meetings, &c. we deny, *knowing* them to be of the devil, and all fighting we deny, &c. and in Leſlie's Works, Vol. II. P. 287, we find theſe were the men who blamed others for being "upwards and downwards, backwards and forwards, now here, and now there: reeling and rolling, pinching here ſometimes, and drawing as contrary another," &c.

‡ We cannot here omit to mention that *Solomon Eccles* brought an old doublet into *Dr. Gell's* church in London, on the Lord's-day, and ſat upon the *communion-table*, mending it, while the Doctor was preaching. G. Whitehead defended this conduct. See Bugg's Works, P. 307.

Bevan is ſatisfied, if he *is not*, we will adduce as *many more* inſtances as he pleaſes, and *aſſure* him, that the ſample given is not only fair, but *favourable*, as he himſelf ought well to know. We muſt, however, obſerve that as the accuſations of enmity to the Church and State are the only ones to which he objects, ſuch conduct amounts to a tacit acknowledgement of ALL the *other* charges advanced by *Moſheim* *.

We muſt not, however, forget to remind them that they boaſt "our principles are now *no other* than what they were when we were firſt a people, for *truth changes not*, &c. this I hope will appear beyond contradiction†." Truly it *does* ſo! "We are not ſenſible, that we have altered *any one* principle of our faith, but are the *ſame*, in *every* reſpect." Excellent commendation, and recommendation of their preſent tenets! "In what WE are now *more* ORTHODOX than our primitive friends were, we are ignorant. We know not *one* article of the Chriſtian faith, in which WE are *altered* ſince we were a people, therefore *bluſh not* PUBLICKLY TO DECLARE, that WE ARE NOT CHANGED IN OUR PRINCIPLES‡." - "There is *no occaſion* for us to *retract* ANY particular paſſage." And, ſays Philips §, "I can declare I have not met with *one* period in any of our antient writings, which I cannot ſtand by, and *with as little difficulty* VINDICATE, as the New Teſtament."

* Theſe charges are, being "viſionary fanatics, diſordered in their brains, committing many enormities, riotous and tumultuous, (even females") as we have ſeen, and alſo their "running about *naked*, declaiming againſt all fixed form of religion, railing at public and ſtated worſhip, mocking the clergy, even in the exerciſe of their miniſterial duty; trampling upon laws, authority of Magiſtrates, &c. and thus "*made uſe of their* PRETENDED INSPIRATION *to excite the moſt vehement commotions in* CHURCH *and* STATE," as we have already ſhewn.

† The *Quaker's* "Primitive Chriſtianity, 1698," &c. P. 6.

‡ Vindiciæ Veritatis, &c. P. 218. 224.

§ Ibid. P. 2. See alſo Bugg's Works, P. 3. 18. 44.

(*To be continued.*)

ART. VI. Turner's *Embaſſy to Tibet*.

(*Concluded from* P. 292.)

CAPTAIN Turner left the hoſpitable country of Bootan, in the beginning of September, and proceeded on his journey to Tibet. He was compelled, however, to leave Lieutenant Davis behind him, to whoſe bold pencil he had been

been indebted for thoſe elegant drawings which decorate the firſt part of his work. The loſs of this able draughtſman he muſt have ſenſibly felt; as it incapacitated him from giving any repreſentations of the places which he viſited in Tibet (ſome two or three buildings excepted), which country preſented many intereſting objects of which the pencil could have conveyed a much more accurate idea than the pen. The deſcriptions of the latter, indeed, ſoon tire by repetition, and the attempt to vary them frequently betrays the author into an adoption of language, inflated, affected, and highly offenſive to a correct and claſſical taſte. Of this we could exhibit a hundred inſtances in the work before us; but they will be ſo palpable to every reader that we may, with propriety, ſpare ourſelves the unpleaſant taſk of ſelecting them. We ſhall, therefore, content ourſelves with making ſuch further extracts as may impart to our readers ſome information reſpecting a people and a country, much talked of but little known.

A Tibet Village.

"A Tibet village by no means makes a handſome figure. The peaſant's houſe is of a mean conſtruction, and reſembles a brick kiln in ſhape and ſize, more exactly than any thing to which I can compare it. It is built of rough ſtones, heaped upon each other without cement; and, on account of the ſtrong winds that perpetually prevail here, it has never more than three or four ſmall apertures to admit light. The roof is a flat terrace, ſurrounded with a parapet wall two or three feet high; on this, are commonly placed piles of looſe ſtones, intended to ſupport a ſmall flag, or the branch of a tree; or elſe as a faſtening for a long line, with ſcraps of paper, or white rag, ſtrung upon it like the tail of a kite; this being ſtretched from one houſe to another is a charm againſt evil genii, as infallible in its efficacy, as horſe ſhoes nailed upon a threſhold, or as ſtraws thrown acroſs the path of a reputed witch.

"This was a bleak looking place, and there was hardly the appearance of any thing animated about it. Being indolently diſpoſed, and prompted merely by curioſity, I ſtrolled alone among the houſes; and, ſeeing every thing ſtill and quiet, I turned into one of the ſtone encloſures, which ſerve as folds for cattle. The inſtant I entered the gate, to my aſtoniſhment, up ſtarted a huge dog, big enough, if his courage had been equal to his ſize, to fight a lion. He kept me at bay with a moſt clamorous bark, and I was a good deal ſtartled at firſt; but recollecting their cowardly diſpoſition, I ſtood ſtill; for having once had one in my poſſeſſion, I knew that they were fierce only, when they perceived themſelves feared. If I had attempted to run, he probably would have flown upon me, and torn me in pieces, before any one could have come to my reſcue. Some perſons came out of the houſe, and he was ſoon ſilenced. Pp. 215, 216."

Contraſt between Bootan and Tibet.

" Bootan preſents to the view, nothing but the moſt miſhapen irregularities; mountains covered with eternal verdure, and rich with abundant foreſts of large and lofty trees. Almoſt every favourable aſpect of them, coated with the ſmalleſt quantity of ſoil, is cleared and adapted to cultivation, by being ſhelved into horizontal beds: not a ſlope or narrow ſlip of land between the ridges, lies unimproved. There is ſcarcely a mountain, whoſe baſe is not waſhed by ſome rapid torrent, and many of the loftieſt, bear populous villages, amidſt orchards, and other plantations, on their ſummits and on their ſides. It combines in its extent, the moſt extravagant traits of rude nature and laborious art.

" Tibet, on the other hand, ſtrikes a traveller, at firſt ſight, as one of the leaſt favoured countries under heaven, and appears to be in a great meaſure incapable of culture. It exhibits only low rocky hills, without any viſible vegetation, or extenſive arid plains, both of the moſt ſtern and ſtubborn aſpect, promiſing full as little as they produce. Its climate is cold and bleak in the extreme, from the ſevere effects of which, the inhabitants are obliged to ſeek refuge in ſheltered valleys, and hollows, or amidſt the warmeſt aſpects of the rocks. Yet perhaps Providence, in its impartial diſtribution of bleſſings, has beſtowed on each country a tolerably equal ſhare. The advantages that one poſſeſſes in fertility, and in the richneſs of its foreſts and its fruits, are amply counterbalanced in the other by its multitudinous flocks, and invaluable mines. As one ſeems to poſſeſs the pabulum of vegetable, in the other we find a ſuperabundance of animal life. The variety and quantity of wild fowl, game, and beaſts of prey, flocks, droves and herds, in Tibet, are aſtoniſhing. In Bootan, except domeſtic creatures, nothing of the ſort is to be ſeen. I recollect meeting with no wild animal except the monkey, in all my travels, and of game I ſaw only a few pheaſants, once near Chuka." Pp. 216, 217.

Religious Penance.

" The Goſein alluded to by the Regent, whoſe name is Pràn-pooree, exhibited ſo extraordinary an inſtance of religious penance, that I cannot reſiſt the temptation of relating ſome particulars of his life.

" Having been adopted by an Hindoo devotee, and educated by him in the rigid tenets of his religion, he was yet young, when he commenced the courſe of his extraordinary mortifications. The firſt vow which the plan of life, he had choſen to himſelf, induced him to make, was to continue perpetually upon his legs, and neither to ſit down upon the ground, nor lie down to reſt, for the ſpace of twelve years. All this time, he told me, he had employed in wandering through different countries. When I inquired how he took the indiſpenſable refreſhment of ſleep, when wearied with fatigue, he ſaid, that at firſt, to prevent his falling, he uſed to be tied with ropes, to ſome tree or poſt; but

that

that this precaution, after ſometime, became unneceſſary, and he was able to ſleep ſtanding without ſuch ſupport.

" The complete term of this firſt penance being expired, the next he undertook was to hold his hands, locked in each other, over his head, the fingers of one hand, dividing thoſe of the other for the ſame ſpace of twelve years. Whether this particular period is choſen in compliment to the twelve ſigns of the Zodiac, or to the Indian cycle of twelve years, I cannot decide. He was ſtill determined not to dwell in any fixed abode; ſo that before the term of this laſt vow could be accompliſhed, he had travelled over the greater part of the continent of Aſia. He firſt ſet out, by croſſing the Peninſula of India, through Guzerat; he then paſſed by Surat to Buſſora, and thence to Conſtantinople; from Turkey he went to Iſpahan; and ſojourned ſo long among the different Perſian tribes, as to obtain a conſiderable knowledge of their language, in which he converſed with tolerable eaſe. In his paſſage from thence towards Ruſſia, he fell in with the Kuſſaucs (hordes of Coſſacs) upon the borders of the Caſpian ſea, where he narrowly eſcaped being condemned to perpetual ſlavery: at length he was ſuffered to paſs on, and reached Moſcow; he then travelled along the northern boundary of the Ruſſian empire, and through Siberia arrived at Pekin in China, from whence he came through Tibet, by the way of Teſhoo Loomboo, and Nipal, down to Calcutta.

" When I firſt ſaw him at this place, in the year 1783, he rode upon a piebald Tangun horſe from Bootan, and wore a ſatin embroidered dreſs, given to him by Teſhoo Lama, of which he was not a little vain. He was robuſt, and hale; and his complexion, contraſted with a long buſhy black beard, appeared really florid. I do not ſuppoſe that he was then forty years of age. Two Goſeins attended him, and aſſiſted him in mounting and alighting from his horſe. Indeed he was indebted to them for the aſſiſtance of their hands on every occaſion; his own being fixed and immoveable, in the poſition in which he had placed them, were of courſe perfectly uſeleſs.

" The circulation of blood ſeemed to have forſaken his arms; they were withered, void of ſenſation, and inflexible. Yet he ſpoke to me with confidence, of recovering the uſe of them, and mentioned is intention to take them down the following year, when the term of his penance would expire.

" Other Goſeins aſſured me, though I could not help doubting the fact, that it is practicable to reſtore withered limbs, thus circumſtanced, to perfect uſe. This is effected, they ſay, though not without great labour, and ſome pain, by means of long continued friction, before a large fire, with a certain ointment which they compound. To complete the full meaſure of his religious penance, I underſtood that there ſtill remained two other experiments for Prânpooree to perform. In the firſt of theſe, the devotee is ſuſpended by the feet to the branch of a tree, over a fire, which is kept in a continual blaze, and ſwung backwards and forwards, his

his hair paſſing through the flame, for one pahr and a quarter, that is, three hours and three quarters. Having paſſed through this fiery trial, he may then prepare himſelf for the laſt act of probation, which is to be buried alive, ſtanding upright, in a pit dug for the purpoſe; the freſh earth being thrown in upon him, ſo that he is completely covered. In this ſituation, he muſt remain, for one pahr and a quarter, or three hours and three quarters, and if at the expiration of that time, on the removal of the earth, he ſhould be found alive, he will aſcend into the higheſt rank, among the moſt pure of the Yogee, (jugi)." Pp. 270—272.

Sheep of Tibet.

"Among the valuable and uſeful animals of Tibet, their breed of ſheep merits a diſtinguiſhed rank. Their flocks are numerous; and upon them their chief reliance is placed for preſent ſupport, as well as for their winter food. A peculiar ſpecies ſeems indigenous to this climate, marked almoſt invariably by black heads and legs. They are of a ſmall ſize: their wool is ſoft, and their fleſh, almoſt the only animal food eaten in Tibet, is, in my opinion, the fineſt mutton in the world.

"They are fed without diſtinction, wherever ſufficient paſture is to be found, but principally upon the ſhort herbage, peculiar to the ſides of eminences, and bleak, expoſed plains. They are occaſionally employed as beaſts of burden; and I have ſeen numerous flocks of them in motion, laden with ſalt and grain, each carrying from twelve to twenty pounds. They are the bearers of their own coats, to the beſt market, where it is uſually fabricated into a narrow cloth reſembling frieze, or a thick courſe blanket. When ſlaughtered, their ſkins are moſt commonly cured with the wool on, and form a moſt excellent winter garment for the peaſant, and the traveller.

"The ſkins of lambs are cured alſo with the wool on, and conſtitute a valuable article of traffic. In order to obtain the ſkin in its higheſt ſtate of excellency, the dam is ſometimes killed before her time of yeaning; a cruel precaution, which ſecures, however, a ſilky ſoftneſs to the fleece, and ſtamps a very high price upon it, in this region, where the merit of good furs is well aſcertained. It ſerves particularly for lining veſts, and is in equal eſtimation all over Tartary; it bears a very high price alſo in China. But powerful as the temptation is, I conclude from this circumſtance, that the practice is not very frequently adopted."—Pp. 302—3.

Religion of Tibet.

"It ſeems, then, to be the ſchiſmatical offſpring of the religion of the Hindoos, deriving its origin from one of the followers of that faith, a diſciple of Budh, who firſt broached the doctrine which now prevails over the wide extent of Tartary. It is reported to have received its earlieſt admiſſion, in that part of Tibet bordering upon India, (which from hence became the ſeat of the ſovereign Lamas) to have traverſed over Mantchieux Tartary, and to have been ultimately diſſeminated over China and Japan. Though it differs from the Hindoo in many of its

its outward forms, yet it ſtill bears a very cloſe affinity with the religion of Brahma, in many important particulars. The principal idol in the Temples of Tibet is Mahamoonie,* the Budha of Bengal, who is worſhipped under theſe and various other epithets, throughout the great extent of Tartary, and among all the nations to the eaſtward of the Berhampooter. In this wide extended ſpace over which this faith prevails, the ſame object of veneration is acknowledged under numerous titles; among others, he is ſtyled Godama or Gowtama, in Aſſam and Ava; Samana, in Siam; Amida Buth, in Japan; Fohi, in China; Budha and Shakamuna, in Bengal and Hindoſtan; Dherma Raja and Mahamoonie, in Bootan and Tibet. Durga and Kali; Ganeiſh, the emblem of wiſdom; and Cartikeäh, with his numerous heads and arms, as well as many other deities of the Hindoo mythology, have alſo a place in their aſſemblage of gods.

"The ſame places of popular eſteem or religious reſort, as I have already hinted, are equally reſpected in Tibet and in Bengal; Praag, Caſhi, Durgeedin Saugor, and Jagarnaut, are objects of devout pilgrimage; and I have ſeen loads of the ſacred water taken from the Ganges, travelling over theſe mountains, (which, by the bye, contribute largely to its increaſe) upon the ſhoulders of men, whom enthuſiaſts have deemed it worth their while, to hire at a conſiderable expence, for ſo pious a purpoſe.

"As far as I am able to judge, reſpecting their ritual, or ceremonial worſhip, it differs materially from the Hindoo. The Tibetians aſſemble in chapels, and unite together in prodigious numbers, to perform their religious ſervice, which they chant in alternate recitative and chorus, accompanied by an extenſive band of loud and powerful inſtruments. So that, whenever I heard theſe congregations, they forcibly recalled to my recollection, both the ſolemnity, and ſound, of the Roman Catholic maſs." Pp. 306—7.

Burial-Place.

"One one ſide of the monaſtery of Teſhoo Loombo I ſaw the place, the Golgotha, if I may ſo call it, to which they convey their dead. It was a ſpacious area, encloſed on one part by the perpendicular rock, and on the others by lofty walls, raiſed probably with a view to ſeclude from public obſervation, the diſguſting objects contained within them. At the top it was totally uncovered, ſo as to be perfectly open to the birds; and at the bottom a narrow paſſage was left through the walls, near their foundation, for the ſole purpoſe of admitting dogs, or other beaſts of prey. On the rock above, a platform overhung the incloſure, which had been conſtructed for the conveniency of precipitating the dead bodies with greater eaſe, over the walls, into the area. And here, I underſtood, the only rites performed, in honour of the dead, were merely ſuch as tended to facilitate the deſtruction of the body by dogs, or birds of prey. But though this was the general receptacle, yet there were ſome who declined the uſe

* "This term is Sanſcrit, and literally ſignifies great ſaint."

of

of it, and conveyed their friends to the ſummit of ſome neighbouring hill, where, I was told, they disjointed and mangled the dead body, that it might become a more eaſy prey to carnivorous birds. I concluded, that there was a ſtrong prejudice in their minds, of ſome idea of pollution attached to 'being given to the dogs,' which was ſufficient to create a preference of the contrary practice.

"In Tibet, as well as in Bengal, an annual feſtival is kept in honour of the dead. On the 29th of October, as ſoon as the evening drew on, and it became dark, a general illumination was diſplayed upon the ſummits of all the buildings in the monaſtery; the tops alſo of the houſes upon the plain, as well as in the moſt diſtant villages, ſcattered among the cluſters of willows, were in the ſame manner lighted up with lamps, exhibiting altogether, a brilliant and ſplendid ſpectacle. The night was dark, the weather calm, and the lights burnt with a clear and ſteady flame. The Tibetians reckon theſe circumſtances of the firſt importance, as, on the contrary, they deem it a moſt evil omen if the weather be ſtormy, and their lights extinguiſhed by the wind or rain." Pp. 317—18.

Tibetian Marriages.

"That they (the Monks and Nuns) ſhould be thus drawn, in ſuch multitudes, to theſe ſolitary retreats, from the buſineſs and the pleaſures of the world will leſs excite our ſurpriſe, when we reflect on the peculiar cuſtom that prevails, with regard to the union of the ſexes, in Tibet; a cuſtom at once different from the modes of Europe, where one female becomes the wife of one male; and oppoſite to the practice of Aſia, at leaſt of very great part of it, where one male aſſumes an uncontrolled deſpotiſm over many females, limiting his connection with wives and concubines only by the extent of his reſources. Here we find a practice equally ſtrange, that of polyandry, if I may ſo call it, univerſally prevailing; and ſee one female, aſſociating her fate and fortune with all the brothers of a family, without any reſtriction of age, or of numbers. The choice of a wife is the privilege of the elder brother: and ſingular as it may ſeem, I have been aſſured, that a Tibetian wife is as jealous of her connubial rites, though thus joined to a numerous party of huſbands, as the deſpot of an Indian Zennana, is of the favours of his impriſoned fair. Under circumſtances ſo unfavourable, it is no wonder that the buſineſs of increaſing the ſpecies is but coldly carried on.

"Officers of State, as well as thoſe who aſpire to ſuch diſtinctions, deem it, indeed, a buſineſs ill-ſuited with their dignity, or duties, to attend to the propagation of their ſpecies; and retire from this eſſential care, abandoning in it entirely to mere plebians. Marriage, in fact, amongſt them, ſeems to be conſidered rather as an odium, a heavy burden, the weight and obloquy of which, a whole family are diſpoſed to leſſen, by ſharing it among them.

"The number of huſbands is not, as far as I could learn, defined or reſtricted within any limits; it ſometimes happens, that, in a ſmall family, there is but one male; and the number may ſeldom, perhaps, exceed

exceed that, which a native of rank, during my reſidence at Teſhoo Loomboo, pointed out out to me in a family reſident in the neighbourhood, in which five brothers were then living together very happily, with one female, under the ſame connubial compact. Nor is this ſort of league confined to the lower ranks of people alone; it is found alſo frequently in the moſt opulent families." Pp. 348—9.

Character of the Tibetians.

"Humanity, and an unartificial gentleneſs of diſpoſition, are the conſtant inheritance of a Tibetian.

"I never ſaw theſe qualities poſſeſſed by any people in a more eminent degree. Without being ſervilely officious, they are always obliging; the higher ranks are unaſſuming; the inferior reſpectful in their behaviour; nor are they at all deficient in attention to the female ſex; but, as we find them moderate in all their paſſions, in this reſpect, alſo, their conduct is equally remote from rudeneſs and adulation. Comparatively with their ſouthern neighbours, the women of Tibet enjoy an elevated ſtation in ſociety. To the privileges of unbounded liberty, the wife here adds the character of miſtreſs of the family, and companion of her huſbands. The company of all, indeed, ſhe is not at all times entitled to expect. Different purſuits, either agricultural employments, or mercantile ſpeculations, may occaſionally cauſe the temporary abſence of each; yet whatever be the reſult, the profit of the labourer flows into the common ſtore; and when he returns, whatever may have been his fortune, he is ſecure of a grateful welcome to a ſocial home." P. 350.

The Tibetian Goat.

"Here we ſaw multitudes of the valuable animal, whoſe coat affords materials for that exquiſitely fine and beautiful manufacture, the ſhawl. They were feeding in large flocks, upon the thin dry herbage that covers theſe naked-looking hills. This is, perhaps, the moſt beautiful ſpecies amongſt the whole tribe of goats; more ſo, in my opinion, than the Angola kind. Their colours were various; black, white, of a faint bluiſh tinge, and of a ſhade ſomething lighter than a fawn. They have ſtraight horns, and are of a lower ſtature than the ſmalleſt ſheep in England. The material uſed for the manufacture of ſhawls is of a light fine texture, and clothes the animal next the ſkin. A coarſe covering of long hair grows above this, and preſerves the ſoftneſs of the inferior coat. This creature ſeems indebted, for the warmth and ſoftneſs of its coat, to the nature of the climate it inhabits: upon removing ſome of them to the hot atmoſphere of Bengal, they quickly loſt their beautiful clothing, and a cutaneous eruptive humour ſoon deſtroyed almoſt all their coat. I was alſo unſucceſsful in repeated trials, to convey this animal to England, it would neither endure the climate of Bengal, nor bear the ſea, though ſome few of them, indeed, live to land in England, yet they were in ſo weak a ſtate, that they very ſhortly after periſhed." Pp. 356—7.

Captain Turner remained in the country till the end of the year. He ſo far accompliſhed the object of his miſſion as to

confirm a good underſtanding between the Britiſh Government in the Eaſt and the Miniſters of the Teſhoo Lama, and to ſecure a favourable reception for perſons who were anxious to eſtabliſh a commercial intercourſe between the two countries. This continued to ſubſiſt till the year 1792, when an eruption having been made into Tibet by the Nipaleſe, a neighbouring race of mountaineers, the Chineſe Government interfered in behalf of the Tibetians, and inflicted exemplary vengeance on the invaders. The Britiſh on the contrary appear, by an ill-timed embaſſy to the Nipaleſe, to have excited the jealouſy of the Tibetians, and of their Allies, or rather protectors, the Chineſe; and hence a ſtop has been put to all communication between the Northern States and the provinces of Bengal.

Though we have much to object to the ſtyle of the author, his book certainly contains much intereſting information reſpecting countries of which before we had a very imperfect knowledge indeed.

ART. VII. *Oratio Crewiana in Theatro Sheldoniano Oxon habita*, VII Kal. Julii MDCCC, a Gulielmo Crowe, LL. B, e Coll. Nov. Public. Univ. Oratore. 4to. PP. 19. 1s. 6d. Rivingtons. London.

WE are here preſented with one of thoſe pious orations, in which the Univerſity of Oxford, according to the intention of Lord Crewe, ſometime Biſhop of Durham, annually commemorates her founders and benefactors. The noble Biſhop's deſign, in this inſtitution, may be fully comprehended by referring to his life; and an admirable model for compoſitions of this kind may be found, in the Oratio Crewiana annexed to Lowth's Prælections.

As this public commemoration of founders and benefactors is obſerved annually, it muſt of neceſſity require ſome degree of ingenuity to vary and diverſify topics already trite and hackneyed by frequent repetition. The orator, therefore, may be occaſionally allowed to diverge a little from the direct line of his duty, in order to prevent that tædium which muſt otherwiſe attend the bare enumeration of names and benefits. While, however, we concede thus much, we doubt whether ſuch a large portion of liberty, as the public orator of the Univerſity has taken in the oration before us, ought at any time to be tolerated. We know that he has been orator for many years, and we admit the difficulty of being novel. But is this a ſufficient reaſon for a total dereliction of the good old path-

path-way of former times? Will it juſtify his ſilence, where the founder of the oration intended he ſhould be eloquent? and will it excuſe him for inſerting eulogies on characters which certainly were not in the contemplation of Lord Crewe? To give a brief analyſis of his oration, of what does it conſiſt, but of a panegyric on poets and poetry, in which no one ſingle benefactor of the Univerſity is mentioned, except Dr. Birkhead, a man whoſe private character little entitled him to ſuch particular diſtinction? Something, indeed, is ſaid of Alfred, but he is introduced more as a poet than as a founder; and inſtead of being aſſociated with the noble army of benefactors, is claſſed with Chaucer, Surrey, Sackville, Trapp, Lowth, and the two Wartons. To the memory of the elder of the latter gentlemen, who was maſter of Wincheſter ſchool, and preceptor to the orator himſelf, many handſome compliments are paid; "magiſtrum aliquando meum, quem adeò ut parentem ſum veneratus; cui quidem plus uni quàm cæteris omnibus me debere, nî profiterer palam, eſſem ingratiſſimus." All this we muſt allow to be extremely natural: but does it not convert the oration into a ſpeech commemorative of the author's own friends and benefactors, rather than of thoſe of the Univerſity at large?

The author next proceeds to ſpeak of poetry, "quantum conferat ad judicium formandum." In a ſtrain, ſtill more foreign to the occaſion than his eulogy upon Mr. Joſeph Warton, he complains of the "*ingenium ſervile*" of Virgil and Horace, and of others, "qui ſub *imperatoribus* vixerunt;" excuſing Lucan only of the charge "*pudendæ adulationis.*" The author, it ſeems, entertains no good opinion of thoſe bards who have beſtowed their incenſe upon *Kings*; and he cautions the youth of the Univerſity, "caveatis modò ab eorum admiratione qui tale quid in ſe admittunt." He ſpeaks highly of that *liber animus*, which will not debaſe itſelf by any ſuch turpitude; and particularly commends the Greek poets, "quorum in ſcriptis plurima paſſim invenias, quæ longè a *ſervitute* abhorrent, imò quæ *libertatem vehementer ſpirant.*"

Here the poet Milton (no benefactor to the Univerſity) is particularly pointed out to the admiration of the younger Academics. We are too well apprized of the political principles of Mr. Crowe, and of others of the reſpectable ſociety to which he belongs, not to perceive what is intended by this unneceſſary introduction of the ſublime regicide. The fame of a ſermon on the ſtudy of politics, preached ſome years ago before the Univerſity of Oxford, on the fifth of November, by the public orator, has not ſo entirely died away, as to have left no impreſſion on our memories. We therefore wiſh that this

this vir *ſapiens* et *bonus*, this *libertatis* quam amavit (in Mr. Crowe's opinion) *juſtus* æſtimator, videlicet, this John Milton, had not found his way into the oration, to the excluſion of many real friends of the Univerſity. As a republican we are not diſpoſed to pardon him, though as a poet we allow him the higheſt honours. As a republican, however, he is here manifeſtly held up to admiration; and we cannot too ſeverely reprove the orator for ſtepping aſide from the courſe which he ought to have followed, in order to introduce the diſloyal bard as an *active citizen*.

In his deſcription of the ſeveral qualities requiſite to form the true poet, while we agree with the author, as to the ſeveral ingredients of his recipe, we deny that they were all to be found combined in his favourite Milton. "Imprimis, plurimarum et optimarum rerum cognitio, a longâ diſciplinâ profecta; ſed ante omnia, illud, quod nulla diſciplina dare poteſt, ingenium capax et ſublime." So far the author of Paradiſe Loſt was not deficient. But if, to conſtitute a true poet, we muſt of neceſſity add "mens ſincera et *pectus ab omni ſcelere vacuum*"—if "*turpitudo* omnis amovenda eſt, adhibenda autem ſumma erga deum *pietas*, *erga homines benevolentia*," we are inclined to think that Milton will appear, in the eyes of all who are capable of ſound judgement, to have been not only *Shakſpeare ſecundus* but *pluribus impar*. We ſhall not echo the ſentiments of others in ſupport of our opinion. The ſpleen and prejudice of Johnſon ſhall not make us condemn the republican bard without mercy: nor ſhall the qualifying periods of Mr. Crowe or Mr. Hayley (birds of the ſame feather) prevent us from ſtigmatizing his political principles with their due ſhare of reprobation.

The oration cloſes, as it began, with a compliment to the Univerſity. The compliment of the exordium is addreſſed to the volunteer corps, formed of the undergraduates and ſome of the clergy reſident in the place. Of which we may obſerve, that there ſeems to be ſomething ludicrous in the author's ſtiling it "præclara illa veſtra conſpiratio et conſcriptio militaris." Nor can we perſuade ourſelves that he does not mean to ſmile at the academical battalion, when he tells them, "exiſtimo vos eſſe dignos, quos, non hæc mea exilis oratiuncula, ſed potiùs *pleniſſimæ poetarum voces exornent*." If the orator be not here ironical, we fear he is in ſome danger of deſerving his own cenſure *pudendæ adulationis*. The compliment to be found in his Peroratio is more judicious. It very properly applauds a new regulation lately made in the Univerſity, with reſpect to the public examination for degrees; a law which was truly, as the author has ſtated,

"magno

"magno cum aſſenſu promulgata atque lata." The form of examination, eſtabliſhed by Archbiſhop Laud, was become, in a long courſe of years, ſo defective, and ſo many means of evading its difficulties entirely, or of paſſing through them without trouble and diſcredit, had been invented, and were daily practiſed, that it became highly neceſſary for the Univerſity to correct the flagrant abuſes committed. They have accordingly made a new ſtatute, which promiſes to put an end to that facility in taking degrees, which has for ſo long a time overwhelmed the church with candidates for orders, who were not worthy of the meaneſt pulpit belonging to it. We heartily join with the orator in congratulating the Univerſity on the ſpirit it has manifeſted, and in praying that it will not ſuffer its energy to decline. "Pergite modò, et invigilate in legem veſtram." So ſhall the ſtate be ſupplied with men duly qualified to ſerve God in his church, the ignorant fanatic ſhall be excluded, and we ſhall ceaſe to be inſulted and miſled by a hoſt of incompetent Apoſtles, who have ſtolen into the fold while the keepers of the flock were ſlumbering. Academical teſtimonials, it is preſumed, will hereafter bear witneſs only to *real* abilities: and the Biſhops will be inclined, we truſt, to grant orders only to ſuch as bear them, to the excluſion of the leſs informed; who, without paſſing the Univerſity ordeal, obtrude themſelves upon the world, as patterns of ſanctity without ſenſe, and of zeal without knowledge.

We cannot cloſe this article, without recommending to the public orator a little more regard to the occaſion on which he ſpeaks. It would not have diſgraced him to have mentioned, in the moſt liberal terms, many *Kings* of whom he has taken no notice. We are not of the number of thoſe who think proſe or poetry degraded by being applied in praiſe of the good, even though they ſhould happen to be crowned. Were we, for inſtance, poſſeſſed of the *vena dives* ourſelves, we ſhould feel no heſitation in celebrating the excellent monarch whom Great Britain at preſent enjoys, and in heartily beſeeching God to bleſs and preſerve him; well perſuaded, that in ſo doing we were, in a very laudable ſenſe, fulfilling the Chriſtian duty of *honouring the King*.

ART. VIII. *A Tour round North Wales, performed during the Summer of* 1798: *Containing not only the Deſcription and local Hiſtory of the Country, but alſo a Sketch of the Hiſtory of the Welſh Bards; an Eſſay on the Language; Obſervations on the Manners and Cuſtoms; and the Habitats of above* 400 *of the more rare Native Plants; intended as a Guide to future*

Touriſts. By the Rev. W. Bingley, B.A. F.L.S. of St. Peter's College, Cambridge. Illuſtrated with Views in Aquatinta by Alken. 2 Vols. 8vo. Pp. 984. 1l. 1s. Williams. London. 1800.

NOTWITHSTANDING the various accounts which we have received, from the pens of different travellers and touriſts, of this intereſting country, the work of Mr. Bingley cannot be deemed ſuperfluous; for he has gleaned whatever is valuable from preceding writers, and added much that is inſtructive of his own; avoiding, on the one hand, the ſterile brevity of the *flying* touriſt, and, on the other, the tedious amplification of the prolix hiſtorian; thus compreſſing, into a reaſonable compaſs, a variety of uſeful information, which could not before be obtained, without the peruſal of many voluminous and expenſive works.

Mr. Bingley entered Wales from Cheſter, by Britton, in Flintſhire, proceeding, through Holywell, to St. Aſaph, Conway, Bangor Ferry, Caernarvon and Llanberis; thence to the Iſle of Angleſea; then returning to Caernarvon he made the complete tour of North Wales, and came back by Shrewſbury. In his deſcription of the different places which he viſited, Mr. B. has judiciouſly avoided thoſe *poetical* embelliſhments which only lead to the diſappointment of the unfortunate traveller who is induced by them to viſit the ſcenes themſelves, and, conſequently, to derive mortification from a ſober compariſon between art and nature, fiction and fact. His hiſtorical *notices* are uſeful, and amply ſufficient to convey as accurate an idea of the country as a mere *viſitor* would wiſh to acquire. His critical obſervations beſpeak an intelligent mind; and in all his remarks, on the different topics to which he adverts, we are neither diſguſted by a manifeſtation of ignorance, nor offended by a diſplay of affectation.

As the Mona Antiqua of Rowland is a book not generally read, we ſhall extract the account which that writer gives of a curious ſect of Welſh *Methodiſts*, in a paſſage quoted by Mr. B.

"Whilſt I was at Caernarvon, I was induced from curioſity, to attend ſome of the meetings of a curious kind or branch of Calviniſtical methodiſts, who from certain enthuſiaſtic extravagancies, which they exhibit, are denominated *Jumpers*. I will deſcribe them from an account of one of their own countrymen, as my own obſervations did not lead me to be ſo minute as he has been. 'They perſuade themſelves that they are involuntarily acted upon by ſome divine impulſe; and becoming intoxicated with this imagined inſpiration, they utter their rapture and their triumph with ſuch wildneſs and incoherence

coherence—with ſuch geſticulation and vociferation, as ſet all reaſon and decorum at defiance. This preſumption ſeized chiefly the young and ſanguine, and, as it ſeems, like hyſteric affections, partly ſpreading through the croud by ſympathy; its operations and effects varying according to the different degrees of conſtitutional temperament, mock all deſcription. Among their preachers, who are alſo very various in character, (illiterate and conceited—or well-meaning and ſenſible—or, too frequently I fear, crafty and hypocritical) ſome are more diſtinguiſhed by their ſucceſs in exciting theſe *ſtravaganzas*. One of theſe, after beginning perhaps in a lower voice, in more broken and detached ſentences, riſes by degrees to a greater vehemence of tone and geſture, which often ſwells into a bellowing, as grating to the ear as the attendant diſtortions are diſguſting to the ſight—of a rational man. In the early part he is accompanied only by ſighs and occaſional moans, with here and there a note of approbation; which after a while are ſucceeded by whinings and exclamations; till, at length, one among the croud, wrought up to a pitch of ecſtacy, which it is ſuppoſed will permit no longer to be ſuppreſſed, ſtarts and commences the jumping; uſing at intervals ſome expreſſions of praiſe or of triumph. The word moſt generally adopted is '*gogoniant.*'* (glory!) Between theſe exclamations, while labouring with the ſubject, is emitted from the throat a harſh undulating ſound, which by the profane has been compared to a ſtone-cutter's ſaw. The concluſion, which I am almoſt aſhamed to deſcribe, has more the appearance of heathen orgies, than of the rational fervour of chriſtian devotion. The phrenſy ſpreads among the multitude; for, in fact, a kind of religious phrenſy appears to ſeize them. To any obſervations made to them they ſeem inſenſible. Men and women, indiſcriminately, cry and laugh, jump and ſing, with the wildeſt extravagance. That their dreſs becomes deranged or the hair diſhevel'd, is no longer an object of attention. And their raptures continue, till, ſpent with fatigue of mind and body, the women are frequently carried out in a ſtate of apparent inſenſibility. In theſe ſcenes, indeed, the youthful part of the congregation are principally concerned; the more elderly generally contenting themſelves with admiring, with devout gratitude, what they deem the operations of the ſpirit.' Their exertions are ſo great at theſe times, that the hardeſt labour they could be put to, would not ſo much waſte their animal ſpirits, or weary their limbs, as two hours ſpent in this religious fury. Were their meetings ſeven times a week, inſtead of once or twice, I am confident that the ſtrongeſt conſtitution could bear it but a very ſhort time.

" Beſides theſe they have their general meetings, which are held once or twice in a year, at Caernarvon, Pwllheli, and other places in rotation. At theſe they ſometimes aſſemble ſo many as five or ſix thouſand people. They hold their general meeting at Caernarvon in the open air upon the green, near the caſtle; and not contented with

* " Theſe preachings are altogether in the Welſh language."

their enthuſiaſtic extravagancies upon the ſpot, many of the people, from the country, have been known to continue them for three or four miles of their road home." *

The Church and Curate of Llanberis.

"The church of Llanberis, which is dedicated to St. Peris, a cardinal, miſſioned from Rome as a Legate to this iſland, who is ſaid to have ſettled and died at this place, is, without exception, the moſt ill-looking place of worſhip I ever beheld. The firſt time I viſited the village, I abſolutely miſtook it for an antient cottage, for even the bell turret was ſo overgrown with ivy as to bear as much the appearance of a weather-beaten chimney as any thing elſe, and the long graſs in the church-yard completely hid the few pave ſtones therein from the view. I thought it, indeed, a cottage larger than the reſt, and it was ſome time before I could reconcile to myſelf that it was a church. Here is yet to be ſeen the well of the Saint, incloſed within a ſquare wall, but I met with no ſybil, who, as Mr. Pennant relates, could divine my fortune by the appearance or non-appearance of a little fiſh which lurks in ſome of its holes.

"The curate I ſaw, and was introduced to; he reſides in a mean-looking cottage not far diſtant, which ſeemed to conſiſt of but few other rooms than a kitchen and bed-room, the latter of which ſerved alſo for his ſtudy. When I firſt ſaw him he was employed in reading in an old volume of ſermons. His dreſs was ſomewhat ſingular; he had on a blue coat, which had long been worn threadbare, a pair of antique corderoy breeches and a black waiſtcoat, and round his head he wore a blue handkerchief. His library might have been the ſame that Hurdis has deſcribed in the *Village Curate*.

"Yon half-a-dozen ſhelves ſupport, vaſt weight,
The curate's library. There marſhall'd ſtand,
Sages and heroes, modern and antique:
He, their commander, like the vanquiſhed fiend,
Out-caſt of heav'n, oft thro' their armed files,
Darts an experienced eye, and feels his heart,

* "The following is an extract from a letter inſerted in the Gentleman's Magazine for September, 1799, p. 741. It is dated from Denbigh, and has the ſignature W. M. B. 'What renders this ſect particularly dangerous is, that the preachers are in general inſtruments of Jacobiniſm, ſent into this country to diſſeminate their doctrines; and I aſſure you, that *Paine's Works*, and other books of the like tendency *have been tranſlated into Welſh, and ſecretly diſtributed about by the leaders of this ſect*. Theſe are facts which may be depended on, and which are well known to many in this country as well as to myſelf.' Such is the zeal which the enemies of our country exhibit in diſſeminating their poiſonous principles into the minds of the illiterate and vulgar, who, unable to ſee through their ſhallow artifices, are frequently I fear too eaſily led into their wicked deſigns."

Diſſend

Diſtend with pride, to be their only chief:
Yet needs he not the tedious muſter-roll,
The title-page of each well-known, his name,
And character.

"From the exterior of the cottage, it ſeemed but the habitation of miſery, but the ſmiles of the good man were ſuch as would render even miſery itſelf cheerful. His ſalary is about forty pounds, on which, with his little farm, he contrives to ſupport himſelf, his wife, and a horſe, and with this ſlender pittance he appeared perfectly contented and comfortable. His wife was not at home; but from a wheel which I obſerved in the kitchen, I conjectured that her time was employed in ſpinning wool. The account I had from ſome of the pariſhioners of his character was, that he was a man reſpected and beloved by all, and that his chief attention was occupied in doing ſuch good as his circumſtances would afford to his fellow-creatures.

"I venerate the man whoſe heart is warm,
Whoſe hands are pure, whoſe doctrine and whoſe life
Coincident, exhibit lucid proof
That he is honeſt in the ſacred cauſe.
To ſuch I render more than mere reſpect,
Whoſe actions ſay that they reſpect themſelves."

The following direction, as to the eaſieſt way of aſcending the formidable mountain of Snowdon, may chance to be uſeful to ſome of our readers.

"The traveller muſt go from Caernarvon to Dolbadarn Caſtle, and then turning to the right, go by the waterfall, Caunant Mawr, up the mountain to a vale called Cwm Brwynog, and proceeding along the ridge, ſouth-weſt of, and immediately over the vale of, Llanberis, he will come within ſight of a black, and almoſt perpendicular rock, with a ſmall lake at its bottom, called Clogwyn Du'r Arddu. This he will leave about a quarter of a mile on his right, and then aſcending the ſteep called Llechwedd y Ré, he muſt direct his courſe ſouth-weſt to the Well (a place ſufficiently known by the guides) from whence he will find it about a mile to the higheſt peak of Snowdon, called Yr Wyddfa, *the conſpicuous.*"

In the ſecond volume there are, one well-written chapter on the Manners and Cuſtoms of the Welſh; a ſecond on "Bardiſm and Muſic;" and a third on the Welſh Language. From the firſt of theſe, which contains many judicious reflections, we ſhall make ſome brief extracts.

"From ancient, I will now deſcend to modern, times, from that hardy race of warlike characters, which were with ſo much difficulty ſubdued by the Engliſh monarchs, to their preſent peaceful ſtate, in which they enjoy happineſs, that in feudal times they never experienced.

"In thoſe mountainous, or ſecluded parts of the country, that

are ſcarcely known to the Engliſh touriſt, where their manners ſtill retain the greateſt degree of originality, the lower claſs of the inhabitants appear to poſſeſs an innocence and ſimplicity of character, unknown in the populous parts of our own country; and amongſt theſe it is, that we are to ſearch for that native hoſpitality, ſo much boaſted of by the Welſh writers: but, wherever the Engliſh have had frequent communication, from their being in general ſo profuſe of their money, and from the temptation that this has afforded to practiſe impoſitions on them, I have found the people but little differing from the like claſs amongſt us. On the great roads, they ſeem to take a pride in over-reaching, in moſt of their little bargains, their Saxon neighbours, as they denominate the Engliſh. A Welſh gentleman informed me, (and in many inſtances I have experienced it's truth) that it is a common practice amongſt them, to aſk nearly as much more for an article, as they mean to take, and with thoſe who know them, it is always uſual to offer them leſs. This is the caſe in ſome meaſure, in our own country, but certainly not ſo frequently as in Wales.

"The Welſh people have in general a ruſtic baſhfulneſs and reſerve, which by ſtrangers, unuſed to their manners, has been often miſtaken for ſullenneſs. They are generally ſaid to be very iraſcible. This may be ſo, but I am inclined to think, that the natural rapidity of their expreſſion, in a language not underſtood, has alone been frequently conſtrued into paſſion, when there has been nothing of the kind. Perſons who form ideas from the opinions of others, without taking the pains to make obſervations for themſelves, are very often miſled, and ſuch I am confident has been the caſe a thouſand times, in the judgments that have been formed of this circumſtance.

"They have every appearance of being moſt miſerably poor. Their cottages are frequently conſtructed of ſtones, whoſe interſtices are filled up with peat or mud, and ſo careful are they of glaſs, that their windows are ſcarcely large enough to light around their wretched ſheds.

"Their general food is bread, cheeſe, and milk; and ſometimes, what they call flummery, which is made of oatmeal and milk, mixed together and then boiled. Animal food, or ale, are (*is*) not among their uſual fare.

"The women in the mountainous parts are generally about the middle ſize, though more frequently below, than above it, and though their features are often very pretty, their complexions are for the moſt part ſomewhat ſallow. They wear long blue cloaks,* that deſcend almoſt to their feet; theſe they are ſeldom to be ſeen without, even in the very hotteſt weather, owing moſt probably, to the ſudden ſhowers, which the attraction of the mountains renders them liable

* "Blue was a favourite colour among the Britons, from the earlieſt periods. There is an ancient Welſh proverb, 'True blue keeps its hue.'"

to be taken in. In North Wales, they have all hats, ſimilar to thoſe of the men, and they wear blue ſtockings, without any feet to them, which they keep down by a kind of loop, that is put round one of their toes. In the moſt unfrequented parts, they ſeldom wear any ſhoes, except on a Sunday, or the market-day, and even then they often carry them in their hands, as they go along the roads; I have ſeen them by ſix or eight together, ſeated on the bank of a rivulet, after their journies from the neighbouring villages, waſhing their feet, before they entered the towns. In theſe journies, if their hands are not otherwiſe employed, they generally occupy their time in knitting, and I have ſometimes ſeen that, even a heavy fall of rain would not compel them to give it up. Their employment within doors is chiefly in ſpinning wool."

Of the ſuperſtition of the Welſh Mr. B. exhibits ſeveral inſtances, with which we were acquainted before; but he notices one practice, of a different nature, which is perfectly new to us, and which cannot, we think, be too ſpeedily ſuppreſſed.

"The lower claſs of people of Caernarvonſhire, Angleſea, and part of Merionethſhire, have a mode of courtſhip, which, till within theſe few years, was ſcarcely ever heard of in this kingdom. The lover generally comes, under the ſhadow of the night, and is taken, without any kind of reſerve, into the bed of his fair one. Here, as it is generally underſtood, with part of his clothes ſtill on, he breathes his tender paſſion, and 'tells how true he loves.' This cuſtom ſeems to have originated in the ſcarcity of fuel, and in the diſagreeableneſs of ſitting together in cold weather, without fire. Much has been ſaid of the innocence with which thoſe meetings are conducted; it may be ſo in ſome caſes, but it is certainly not an uncommon thing, for a ſon and heir to be brought into the world, within two or three months after the marriage ceremony has taken place. No notice ſeems, however, to be taken of it, provided the marriage is over, before the living witneſs is brought to light. As this cuſtom is entirely confined to the labouring people, it is not ſo pregnant with danger, as it might otherwiſe be ſuppoſed, for both parties being poor, they are conſtrained to marry, in order to ſecure their reputation, and by that means a method of getting a livelihood."

We heartily wiſh that a good reputation was neceſſary in *all* places to obtain a livelihood; as the exiſtence of ſuch a neceſſity would form the beſt remedy for that horrid depravity of manners, and, particularly, for that groſs contempt of *matrimony* which ſo unhappily prevails in moſt of our large towns, but more eſpecially in the metropolis.

The chapter on the Welſh language is curious; it contains a liſt of primitive words that will be of uſe to the touriſt; and there are ſome remarks on the ſimilarity between the Welſh

and the Hebrew on which we could wiſh to expatiate, but we have already exceeded our uſual bounds and, therefore, muſt bring this article to a concluſion.

Mr. B. has done what it was to be wiſhed every touriſt would do; in correcting the errors of his predeceſſors. If this were a general rule travellers would be leſs frequently led aſtray. In chap. XII. vol. II. he cenſures Mr. Pratt for ſome miſrepreſentations which appeared in his "Gleanings through Wales," and makes the following ſevere remark: "Mr. P., throughout the whole of his volumes, ſeems to have mingled too much of the noveliſt with his obſervations."

The plates which are given with the work do credit to the pencil of Mr. Bingley; and they are engraved in a much ſuperior ſtyle to any plates which we have lately ſeen in works of a ſimilar deſcription.

ART. IX. *A general View of the Nature and Objects of Chemiſtry, and of its Application to Arts and Manufactures.* By William Henry. Mancheſter, printed for Johnſon. London. 1799.

THIS publication, as we are informed, by an advertiſement prefixed to it, contains the ſubſtance of an introductory lecture to a courſe of Chemiſtry delivered in Mancheſter. The author, if we are not miſled by a ſimilarity of names, is a young gentleman already advantageouſly known to the public by his experiments on *carbonated hydrogen gas* and ſome other ingenious papers which have made their appearance in Nicholſon's Journal. The preſent publication is in ſubſtance as follows:

Natural philoſophy, in common language, comprehends under it only thoſe facts or changes which are accompanied with *ſenſible* motion: *chemical* changes, on the other hand, of the moſt important kind, often take place without any *apparent* motion either of the maſs or of its minute parts. Changes belonging to natural philoſophy, or *mechanical* changes, as the author might have called them, produce at moſt but a change of place in the bodies that are influenced by them; whereas *chemical* changes always produce an important difference in the external properties of things. Chemiſtry, therefore, may be defined that ſcience, whoſe object is to diſcover and explain the *changes* of *compoſition* which occur among the conſtituent parts of bodies. It may be conſidered as a *ſcience*, that is a collection of general principles or laws under which are arranged individual facts; and as an *art*, inſtructing us in the application

application of theſe laws to the purpoſes of life. As a ſcience it explains to us a great variety of events, forming a part of the eſtabliſhed courſe of nature, which we can neither direct nor change; ſuch are, the effect of heat and light on the earth's ſurface, the production of clouds and rain; the action of theſe and other things on the animal, vegetable, and mineral kingdoms. It is capable alſo of miniſtering to our wants and luxuries, and teaches us to convert to the purpoſes of life, many things which nature preſents to us in a uſeleſs form. It is true, that the *arts* were practiſed before chemiſtry was raiſed to the rank of a ſcience, and that they are ſtill practiſed by men who are unacquainted with it. But ſuch artiſts can only blindly follow a ſet of rules. The arts are ſtill far from perfection, nor can we expect them to reach it till artiſts become acquainted with chemiſtry. The example of Meſſrs. Watt and Wedgewood is ſufficient to ſhew us how rapidly manufactures and machines may be improved when ſcientific knowledge is happily blended with practical ſkill. It may be ſaid, indeed, that *theory* ſometimes draws men from the path of induſtry and leads them on to ruin. But it is abſurd to decry uſeful things becauſe they may be abuſed. Nor are *chemical* projects ſo likely to end in diſappointment as *mechanical*, unleſs the projectors be unwarrantably precipitate or deplorably ignorant. Our ſuperiority as a nation depends a good deal on the unrivalled excellence of our manufactures. The French fully ſenſible of the influence of chemiſtry on the arts have zealouſly promoted it, and, in ſeveral inſtances, their inſtitutions have been attended with very great ſucceſs. Why ſhould not our manufactures, already ſuperior to thoſe of other nations, advance ſtill farther by the ſame means?

Chemiſtry may be particularly uſeful in *agriculture*. This art, indeed, can ſcarcely look for improvement from any other ſource. Were the nature of ſoils properly explained and generally known, accidental diſcoveries in agriculture might ſpread much more rapidly than they poſſibly can at preſent. What, for inſtance, would it ſignify to tell farmers that ſuch a manure is admirably adapted for a *loamy ſoil*, while the word *loam* has one meaning in one part of the kingdom, and quite an oppoſite one in another? The importance of chemiſtry in *medicine* is ſufficiently obvious. Nor is it leſs uſeful to the *metallurgiſt*, or to him who extracts metals from their ores, who purifies them, mixes them together, and converts them into different uſeful inſtruments; to the *ſalt-maker* or the manufacturer of potaſh, ſoda, common ſalt, vitriol, alum, ſaltpetre, borax, &c. to the maker of glaſs and porcelain; to the preparers

preparers of wine, beer, and ſpirits; to the bleacher, the dyer, the printer, and to many other artiſts whoſe names might be mentioned. Notwithſtanding the importance of chemiſtry to the arts it would be improper to conſider its application to them in an elementary courſe; becauſe ſuch an application could not be underſtood till the ſcience had been rendered familiar. In ſuch a courſe it will be proper to begin with the conſiderations of *affinity*, afterward *heat*, the *gaſes*, which contain moſt heat, *water*, and *alkalies*, are to be ſucceſſively explained. The *acids* on account of their importance are to be introduced early. After this come the *earths* and *metals*; and laſtly, the productions of the *animal* and *vegetable* kingdoms.

Such is the ſubſtance of the publication before us. It affords no mean ſpecimen both of the author's acquaintance with the ſcience and his qualifications as a teacher. His lectures will, we doubt not, prove of eſſential ſervice to Mancheſter: and if the author perſevere, in the courſe which he has ſo happily begun, he will in time prove an honour and an ornament to the ſcience to which he has dedicated his attention.

The only parts of the lecture, with which we are not altogether ſatisfied, are the *definition* of chemiſtry, and the line of diſtinction drawn between that ſcience and *natural philoſophy*. *Chemiſtry*, according to our author, *is the ſcience whoſe object is to diſcover and explain the changes of compoſition that occur among the integrant and conſtituent parts of bodies*. If this definition be intended for thoſe who are unacquainted with the ſubject, as muſt be the caſe, we are afraid it will not communicate much information to them. What is a *change of compoſition?* the phraſe is technical, and cannot, therefore, be underſtood by thoſe who are not previouſly acquainted with the ſcience of chemiſtry. But, beſides, the obſcurity of the definition we do not heſitate to conſider it as inaccurate. For the primary object of chemiſtry is not to aſcertain the *changes* of compoſition, but to aſcertain the *compoſition* of bodies. It may be defined the ſcience whoſe object is to aſcertain the *ſubſtances* of which bodies are compoſed, and the nature of the *law* or *property* in conſequence of which they are united. A complete account of the *ſubſtances* of which bodies are compoſed, of their properties, and of the nature of their compounds, forms (if we may be allowed the term), the phenomenology of chemiſtry; juſt as a complete account of all the apparent motions of the heavenly bodies conſtitutes the phenomenology of aſtronomy. The *ſcience* of chemiſtry conſiſts in an inveſtigation of the nature of that property common to all ſubſtances, termed *affinity*, in conſequence of which they attract each other, and remain

remain combined with a certain force. The nature of this property can only be inveſtigated by means of the phenomenology of chemiſtry.

The ſciences arranged under the term *natural philoſophy*, conſiſt chiefly in the inveſtigation of three properties of matter known by the names of *gravity*, *electricity*, *magnetiſm*. Theſe properties produce certain motions in the bodies which poſſeſs them. The bodies either advance towards each other, or recede from each other with a certain force, or they *preſs* with a certain force on thoſe bodies which prevent them from approaching or receding. Theſe three properties, therefore, are merely certain *attractions* and *repulſions* between bodies. The object of the different ſciences of natural philoſophy is to reduce theſe attractions and repulſions to *meaſurement*, to compare them all together, and to aſcertain how far they may be all referred to one general law or property acting in different circumſtances. The attractions and repulſions in natural philoſophy produce *ſenſible* motions. Chemical affinity may alſo be reduced to certain attractions and repulſions between the particles of matter; but theſe attractions and repulſions differ in this, that the motions which they produce are too ſmall to be perceived by us; they are therefore *inſenſible*. The object of the chemiſt ought to be to reduce them, if poſſible, to meaſurement. But this is a much more difficult taſk than in the natural or mechanical ſciences, becauſe the diſtances to be meaſured are incomparably more minute. But in ſome caſes, and thoſe luckily the moſt intereſting, it is poſſible, provided the chemiſt were only qualified for the taſk, which is not often the caſe; becauſe chemiſts have, in general, conſidered their ſcience as nothing but a collection of inſulated facts, a mere heap of phenomenology depending upon principles neither capable of being defined nor meaſured. The attractions and repulſions in chemiſtry are evidently the *ſame in kind* with thoſe of gravity, electricity, and magnetiſm; there muſt therefore be, at leaſt, a ſtrong reſemblance in all. Now this very reſemblance would produce important conſequences in the hands of a chemiſt thoroughly acquainted with the writings of Newton, Boſcovich, Æpinus, &c. and maſter of the mathematical calculus with all its modern improvements.

We have made theſe obſervations, in hopes of drawing the attention of chemiſts to the moſt important part of chemiſtry. The phenomenology of the ſcience is now ſo far advanced, and it has been reduced by Lavoiſier into ſuch admirable order that almoſt a ſufficient ſtock of materials for building the moſt durable edifice is in the power of every patient enquirer:

Black,

Black, like Kepler, has diſcovered ſome general laws, which will greatly facilitate the labours of any future Newton who ſhall poſſeſs ſufficient genius and induſtry for a complete inveſtigation of the nature of *affinity*.

We had almoſt omitted to notice a miſtake of our author, not, indeed, of much importance, but it has alſo been committed by others. Chemiſtry, he ſays, is either a *ſcience* or an *art*. Not ſo. Chemiſtry is always a *ſcience*, but many *arts* depend upon it for an explanation of their principles.

CHEMISTRY, MEDICINE, &c.

ART. X. *An Eſſay on the Theory and Practice of Bleaching, wherein the Sulphuret of Lime is recommended as a Subſtitute for Potaſh.* By William Higgins, Profeſſor of Chemiſtry and Mineralogy, at the Repoſitory of the Dublin Society. 2s. Vernor and Hood. London.

THE bleaching of linen is a proceſs very much connected with the commercial intereſts of Britain, and ſtill more, perhaps, with thoſe of Ireland. Every one, therefore, who attempts to improve that proceſs, or to facilitate the progreſs of thoſe improvements, which have already been made, does a real ſervice to his country. The preſent publication is undoubtedly of this kind. It is written profeſſedly, the author tells us, for bleachers, and contains an account of bleaching in its moſt improved ſtate, as practiſed in this country, together with ſome very important improvements, which our author himſelf has made in it. The treatiſe is divided into five ſections: we ſhall give an abſtract of them, omitting only thoſe particulars which have been inſerted for the ſake of mere bleachers, being already familiar to every one who underſtands the rudiments of chemiſtry.

The firſt ſection contains a ſhort account of *flax*. Ripe flax is compoſed of four ſubſtances, namely, a thick cortex (the author means *epidermis* and *porenchyma*), a green coloured ſap, the fibrous or flaxy part, and the woody matter. In order to ſeparate the other ſubſtances from the *flax*, the plant is ſteeped in *ſoft* water, till the ſucculent part begins to *putrify*, which happens before the flax itſelf is affected. Hard waters injure the flax by cauſing it to putrify too ſoon. The plant is then taken out of the water, and ſpread thin upon the ground. The united action of rain and dew, air and light, ſoon carry off the outer ſkin and the pulp, and leave the woody part, now reduced to a dry and brittle ſtate, ſurrounded by the flax. This woody part is afterwards broken to pieces by rollers and ſeparated by ſcutches. The flax is then hackled

led to carry off the remains of the woody part which may have reſiſteſt the ſcutches, to ſplit the fibres of the flax, and make them as fine as poſſible, and to ſeparate the ſhort courſe flax or tow. It is afterwards ſpun and weaved into linen. The reader who wiſhes for a more complete account of the preparation of flax, than has been given by our author, may conſult the treatiſe of the Abbé Roſier.

In the ſecond ſection our author gives us an account of the *old* method of bleaching. When the linen comes from the loom it is charged with the weaver's dreſſing, a paſte compoſed of flour and water boiled together. The linen is ſteeped in water for forty-eight hours, and then waſhed in order to ſeparate this dreſſing. Linen thus treated is of a *grey* colour; and the object of the bleacher is to make it *white*. The grey colour is owing to a matter, combined with the flax, of a reſinous nature, and conſequently inſoluble in water. To accompliſh the ſeparation, the linen is boiled in water containing potaſh or ſoda diſſolved in it, and therefore called an alkaline lie. Here the author gives us an account of the method of obtaining potaſh and ſoda, and of the different ſtates in which they are ſold to bleachers. But this we preſume is ſo generally known that it would be waſting time if we were to tranſcribe it here. There are ſome obſervations of our author concerning the purity of theſe alkalies which deſerve attention.

Potaſh, or *pearlaſh*, always contains ſome *ſulphat of potaſs*: very often this ſalt is fraudulently mixed with the pearlaſh by the merchant even to the amount of one-fifth of the whole. Our author gives the following mode of eſtimating the quantity of impurities contained in pearlaſh, which we would recommend to the attention of bleachers before they purchaſe that article. Boil together for a few minutes three pounds of pearlaſh and two quarts of water, then remove them from the fire, allow them to ſtand for twenty-four hours, and then decant off the clear liquor. Pour half a pint more of water on the dregs, and draw it off when clear. The ſalt, which remains behind undiſſolved, being well dried and weighed, will give pretty nearly the quantity of impurities contained in three pounds of the pearlaſh.

Soda is often contaminated with common ſalt. Our author gives the following method of eſtimating the proportion of this impurity. Boil the ſoda or barilla in thrice its weight of water, filter the liquor, boil what remains behind on the filter in half the original quantity of water, and again filter it. Theſe two liquors are to be mixed, and ſet by to cryſtallize. If the barilla be good, cryſtals will appear in five or ſix days. But if not, the liquor muſt be evaporated down to one-third. Cryſtals will then appear conſiſting of carbonat of ſoda. The liquor is to be poured clear off theſe, and again evaporated down to one half. If much common ſalt be preſent it will make its appearance in cubic cryſtals during this ſecond evaporation. Theſe cryſtals are to be ſeparated

by

by filtering the hot liquor. When it cools more carbonat of ſoda cryſtallizes. By again evaporating the liquor more common ſalt and more ſoda may be obtained. And this may be continued till nearly the whole of the ſalts has been extracted.

Potaſh is commonly uſed by bleachers in a cauſtic ſtate: ſoda is already nearly cauſtic: it is uſually incloſed in a bag to keep the earthy impurities with which it is contaminated from mixing themſelves with the water.

The alkaline lie diſſolves part of the colouring matter of the linen. It is then ſpread out upon the graſs, and expoſed wet to the influence of the ſun and air. Some days after it is boiled anew in an alkaline lie, and then expoſed upon the graſs as before. Theſe alternate proceſſes are repeated till the linen is ſufficiently white. The alkali does not at firſt diſſolve the whole colouring matter, part of it being protected from its action by the fibres of the linen. Were it ſufficiently ſtrong to penetrate at once to the centre of theſe fibres it would deſtroy the texture of the cloth. The remains of the colouring matter is gradually removed by the influence of the air and light. The carbon of the colouring matter gradually combines with oxygen gas, carbonic acid gas is formed which flies off and mixes with the atmoſphere.

The third ſection contains an account of the mode of bleaching, by means of oxy-muriatic acid. The action of the air on linen, which made ſo important a part in the old mode of bleaching, being very ſlow, it became an object of great importance to produce the ſame effect upon linen by ſome more expeditious proceſs. This is now accompliſhed by means of *oxy-muriatic acid*, which communicates oxygen to the colouring matter almoſt inſtantaneouſly. Berthollet, the inventor of this new mode of bleaching, recommended the uſe of pure oxy-muriatic acid; but this being found inconvenient it was uſually combined with potaſs. Mr. Tennant has lately ſubſtituted *lime* for potaſs. The oxy-muriat of lime may be thus prepared. Mix together 60lbs. of black oxyd of manganeſe, 60lbs. of common ſalt, and 50lbs. of ſulphuric acid diluted with its own weight of water. Put theſe into a leaden *ſtill* capable of holding forty gallons of water. A leaden tube three inches diameter is to paſs from the cover of the ſtill to a leaden receiver capable of holding eight gallons, and full of water. From this receiver a tube of the ſame diameter is to paſs to the upper part of a caſk containing eight hundred gallons of water, and eighty lbs. of well ſlacked and ſifted quick lime. Heat is then to be applied to the ſtill, the oxy-muriatic acid gas paſſes off and arrives at the caſk, where it combines with the lime. The water of the caſk ſhould be conſtantly agitated to keep the lime ſuſpended. After the proceſs, the liquor in the caſk is a ſolution of *oxy-muriat of lime*. Our author, who tried it, found it preferable to the oxy-muriat of potaſs; being cheaper and leſs apt to injure the texture of the linen. The linen is boiled four times in an alkaline lie, then gets four weeks bleaching on the graſs;

graſs; it is then twice immerſed in oxy-muriat of lime, and boiled in potaſh alternately, with a week's graſs between each immerſion. The linen is then white.

In the fourth ſection our author gives an account of the *ſulphuret of lime*, as a ſubſtitute for potaſh. From the time that Mr Higgins was appointed chemiſt to the linen board in Dublin, he allotted, he informs us, a conſiderable part of his time to the application of chemiſtry to the manufacture of linen; and one of the principal objects of his attention was to diſcover ſome ſubſtitute for potaſh in bleaching. A remark of Mr. Kirwan, that ſulphuret of potaſh (or potaſs combined with ſulphur) might be employed in waſhing, led him to try whether ſulphuret of lime did not poſſeſs the ſame properties. He found upon trial that it did, and that it might be uſed with advantage in bleaching inſtead of potaſh. It may be prepared as follows: boil together for half an hour in an iron veſſel, 4 lbs. of powdered ſulphur, 20 lbs. of well ſlacked and ſifted lime, and 16 gallons of water. After the agitation is over, the clear liquor is to be drawn off, and 16 gallons more of water are to be poured on the dregs. Theſe are to be drawn off and mixed with the firſt liquor. This liquor, which has nearly the colour of ſmall beer, is to be diluted with 33 gallons of water: and then it is fit for uſe. It is in fact a *hydroſulphuret* of lime, and not a ſulphuret as our author calls it. Unleſs Mr. Higgins has overrated the properties of this preparation when uſed in bleaching, his diſcovery is certainly of very great importance, and ſcarcely inferior in utility to the application of oxy-muriatic acid itſelf to bleaching. Hydroſulphuret of lime is very cheap and eaſily procured, and as it is uſed cold, there reſults a conſiderable ſaving of fuel to the bleacher.

In the laſt ſection our author gives an account of the method of bleaching with hydroſulphuret of lime. The linen, previouſly freed from the weaver's dreſſing, is to be ſteeped in the ſolution of hydroſulphuret of lime for twelve or eighteen hours, then taken out, well waſhed and dried. Next it is to be ſteeped in a ſolution of oxy-muriat of lime, for twelve or fourteen hours, then waſhed and dried. Theſe alternate proceſſes are to be repeated ſix times. The linen is then white. To prevent it from afterwards becoming yellow, it ſhould get a week or a fortnight's graſs. By this proceſs our author ſuppoſes that above £.100,000 will annually be ſaved in Ireland, beſides the ſaving in the article of fuel.

Such is an abſtract of the preſent publication. We heartily wiſh the author all the ſucceſs he deſires, and which his well directed labours undoubtedly deſerve. The treatiſe itſelf is preceded by a very long preface, which might very well have been ſpared as it has not the ſmalleſt connection with the ſubject; and even if it had been connected with the ſubject, it was ſurely miſplaced in a book intended ſolely for the uſe of bleachers. The intention of it is no leſs than to claim for himſelf the diſcovery of the *antiphlogiſtic theory* in chemiſtry. He allows that the French

chemiſts

chemiſts *aſſerted the truth*; but he affirms that they did it in an abſtract unconnected manner, without producing conviction; whereas he connected the whole, reduced it to a ſyſtem, and made uſe of demonſtrations. This is a method of reaſoning which we do not pretend to underſtand. We have read his *comparative view*; yet theſe demonſtrations have not ſtruck us in the light in which he views them. As for his diſcovery of *bile* in the blood, which Fourcroy has claimed, we are afraid it is not of much value, and no other chemiſt has been able to verify it, though many have attempted it. How did theſe chemiſts detect bile in blood? By its green colour and bitter taſte. By the very ſame marks they might have detected it alſo in a *broom ſtick*. For a broomſtick has a green colour and a bitter taſte. But any thing will ſerve as proofs to thoſe who have a theory to ſupport.

We muſt do our author juſtice with reſpect to his experiments on *ſulphurous acid*, which we think were both ingenious and important, though we cannot ſee how he anticipated Vanquelin's method of analyſing ſteel. His experiments, indeed, might have led to it.

ART. XI. *Notice of ſome Obſervations made at the Medical Pneumatic Inſtitution.* By Thomas Beddoes, M.D. 8vo. PP. 48. 1s. 6d. Longman and Rees. London. 1800.

MOST of our readers know the zeal with which Dr. Beddoes has inveſtigated the medicinal effects of the gaſes; the numerous theories and new medicines with which he has ſucceſſively treated the public, and the many diſappointments to which the failure of theſe theories and medicines has ſubjected him: ſtill he continues to proſecute new plans and to invent new theories with as much ardor as ever; diſappointments ſeem rather to have increaſed than diminiſhed his confidence of ultimate ſucceſs. He has lately eſtabliſhed, under the name of the *Medical Pneumatic Inſtitution*, a kind of hoſpital at Briſtol, for the expreſs purpoſe of trying the effects of new and eſpecially of *pneumatic* medicines. The preſent publication is intended to give us an account of the opening of this inſtitution, and of the effect of the new medicines which have been tried.

A new medicine, he tells us, has actually been found, which poſſeſſes *very wonderful effects*. This new medicine is the *dephlogiſticated nitrous gas* of Prieſtley and the Dutch chemiſts, to which Dr. Beddoes and his aſſociate Mr. Davy have given the names of *gaſeous oxyd of azot*, and *nitrous oxyd*. Dr. Beddoes does not mention the method of preparing this gas; but Mr. Davy has ſince publiſhed the proceſs. It conſiſts merely in expoſing pure and dry *nitrat of ammonia* in a retort to a heat between 310° and 400° Fahrenheit. At this temperature the ſalt is decompoſed and the wiſhed-for gas comes over. It ſhould be received through water, and kept at leaſt an hour and a half in contact with water before it be uſed.

Certain

Certain circumſtances belonging to this gas induced Mr. Davy, the ſuperintendant of the Inſtitution, to pay particular attention to it. After ſome experiments he ventured to breathe it in ſmall quantities mixed with common air. At firſt he thought it acted as a *depreſſing power.* Afterwards he breathed it in larger quantities, and in a ſtate of greater purity. "I find it entirely out of my power," ſays Dr. Beddoes, who was preſent at the ſcene, "to paint the appearances, ſuch as they exhibited themſelves to me. I ſaw and heard ſhouting, leaping, running, and other geſtures, which may be ſuppoſed to be exhibited by a perſon who gives full looſe to feelings, excited by a piece of joyful and unlooked-for news." Nor was this ſtate of pleaſure followed by any languor or uneaſy feeling.

After theſe firſt trials by Mr. Davy a great number of individuals were induced to breathe this gas: Dr. B. gives us an account of its effects on above twenty perſons. Theſe effects, in general, were, a ſenſation of exquiſite pleaſure an increaſe of muſcular energy, a feeling of heat particularly in the breaſt, but without any quickening of the pulſe. In ſhort, thoſe who breathed it felt all the effects of *intoxication*, except the languor and debility which follow that ſtate. It was found to have very baneful effects on *hyſterical patients*, bringing on violent hyſterical paroxyſms. Dr. B. informs us, that it was peculiarly ſerviceable to perſons labouring under *palſy*. In two caſes it produced a complete cure, and in a third the ſymptoms were much mitigated, though the medicine had only been uſed ſeven days by the patient when our author's publication came from the preſs. Theſe caſes lead Dr. B. to conclude that the gas *increaſes the energy of the nerves without exciting that of the muſcles*; which may be tranſlated into Engliſh thus: *the gas is ſerviceable in palſy, hurtful in hyſterics.*

Such is the ſubſtance of Dr. B.'s publication. We ſincerely wiſh his Inſtitution all the ſucceſs he deſerves. If it be the means of diſcovering a cure for palſy, the author of it will be entitled to the eternal gratitude of the human race. At the ſame time our author, who knows how to make "allowance for prejudice," and to treat "vulgar, plodding, doubting minds" with proper contempt, will forgive us if we are not quite ſo ſanguine as he is in our expectation of the wonderful effects which this new remedy is to produce. The *phenomena of life* are not ſo eaſily reduced to ſubjection as the heated brains of modern theoriſts lead them to ſuppoſe. They eſcaped long ago from the acids, and the alkalies, and the fermentations of the chemiſts; they over-leaped the diagrams and poſtulates, and axioms and demonſtrations of the mathematicians; even the fine wrought chains of nervous energy and ſpaſm, and collapſe and excitement, and the more faſhionable fetters of ſtimuli and excitability, and ſthenics and aſthenics, have been unable to confine them; electricity and galvanism attempted in vain to rule over them; nor have the aſſaults of the modern chemiſts been hitherto more ſucceſsful, armed as they are from head to foot, with their oxygens, their carbons, their ſulphurets, their hydrocarbonats, their oxyds, and their gaſes.

It is not two, nor even twenty caſes which can eſtabliſh the value of a remedy. The wonderful effects which all new remedies produce, while aſſiſted by their novelty and the enthuſiaſm of the diſcoverers and the patients, are known to every practitioner. Our author himſelf may recollect, for he often acted a part in the play, how many new remedies have been cried up as infallible cures for thoſe very diſeaſes which they were afterwards found to increaſe. Surely, then, we are not unreaſonably ſceptical when we inſiſt upon more proof, before we conſider this new method of producing intoxication as an infallible cure for epilepſy. But all this our author will tell us is mere common-place declamation "from books of domeſtic medicine, from family phyſicians, and the reſt of that pack of publications which tutor the incredulous in the art of adminiſtering poiſon to themſelves and thoſe about them;" mere phantoms called up by "the ſpectre-ſeeing optics of timid ignorance;" mere venom of "reptiles that plant themſelves in the high road to improvement, and try to hiſs back all who would advance."

But to cure the palſy is a mere trifle, ſcarce worth mentioning when compared with the immenſe magnitude of our author's projects. "I ſhall not diſſemble," ſays he, "that the contemplation of the phænomena, above deſcribed, revived, in more than their original force, certain well-known phyſiological conjectures, concerning which I had, for many years, ardently deſired that they ſhould be ſubmitted to an experimental ſcrutiny. *That oxygen ſhould have ſeldom been adminiſtered in its moſt perfect ſtate, that the newly tried gas may be regarded as a more powerful form of oxygen gas, and that, between the two,* we ſhould now have at our diſpoſal an infinite ſeries of powers*, are conſiderations highly encouraging. And the poſſibility of exalting the bodily and mental powers, and of renovating excitability, (an idea equally remote from the apprehenſion of Brunonians and Anti-brunonians) ſeems more feaſible than ever.

"Our obſervations promiſe a teſt for the difference in temperament between different human individuals, and between animals of different ſpecies. If the mechanical ſtructure of organs do not forbid, why may they not aſſiſt us in arriving at the means (which I had ſought years before in oxygen gas) of converting torpid into vivacious, cold-blooded into warm, animals? In another view, they are ſtill

* "Blood, impregnated with the new gas, yields, I imagine, *more* than blood impregnated with oxygen gas to the nerves and *leſs* to the muſcles. An accurate obſerver thought my pulſe weaker, while I was inhaling the former; and yet I was much inſpirited by it. The ſame has been obſerved, but not conſtantly, in others. Mixture or alternation of theſe gaſes might actuate both ſyſtems. The blood, I ſuppoſe, imparts to the ſolids various compounds of fine fluid, oxygen, azote, &c. which are quite unknown to our chemiſtry. The nerves may want one kind of ſupply—the muſcles another; and ſo of other parts."

more

more intereſting. They preſent themſelves as a pledge, that by aſcertaining the action of the elements entering into his compoſition, Man may, ſome time, come to rule over the cauſes of pain or pleaſure, with a dominion as abſolute as that which at preſent he exerciſes over domeſtic animals and the other inſtruments of his convenience."

Theſe are projects well worth the meditation of a profound philoſopher; if the Doctor ſucceed in them what a complete revolution will he produce. We ſhall be made immortal in the twinkling of an eye, or rather we ſhall be made over again; for we are to receive new bodies and new minds too: frogs are to be converted into oxen; and oxen, no doubt, into men. The Doctor has not told us whether, if his project holds, he and Mr. Davy are to produce all theſe changes themſelves, or if they are to breed up a ſufficient number of apprentice philoſophers at the *inſtitution* and the *Briſtol lectures*, and to ſend them forth armed with their own omnipotent power to new-model the world at their pleaſure. But all this, and much more than this, we truſt, with the moſt implicit confidence, to the Doctor's own profundity. If we had any influence over Dr. Darwin we would try to prevail upon him to aſſign over to our ingenious author, as a ſmall compenſation for his indefatigable labours for the ſervice of the world, the management of that enormous monſter which reſides at the north-pole, and which annually ſwallows up the third part of the atmoſphere. This would be an office exactly ſuited to our author's genius; he might then literally *ride o'er the whirlwind and direct the ſtorm*. And, by the bye, this would be the beſt method of bringing his glorious project to bear. Nothing more would be neceſſary than to convert the *whole* atmoſphere into gaſeous oxyd of azot. This would make us all angels in a trice; not to mention the inexpreſſible pleaſure of being *drunk* all our lives long.

We have one remark more to make, not for Dr. Beddoes by any means; enthroned on his *airy monſter* he is exalted far beyond the reach of all criticiſm; but for the benefit of ſuch of our readers as have not yet arrived at that pitch of perfection. Our author complains grievouſly of the plodding pace of phyſicians, and of the reluctance of mankind, to enter into new paths, as the great preventatives of knowledge and improvement. Now our remark is, that almoſt *all* the improvements in ſcience have been made by men who plodded ſlowly forward in the track begun by others. Harvey examined no ſubject which his maſter Fabricius had not ſtudied with attention. Newton was ſatisfied with the road beaten by Kepler, and he advanced merely a ſingle ſtep beyond him. Black advanced a ſtep farther than Stahl, and Lavoiſier a ſtep farther than Black. The reaſon is obvious; the plodder, as our author calls him, ſeldom or never ventures to leave the road, and if he moves but a ſingle ſtep, he conducts mankind ſo much the nearer to the temple of truth. But the man of genius, according to Dr. B.'s uſe of the word, who thinks proper to cut out for himſelf quite a new road, and who moves at a prodigious rate, if he

happen to deviate from the direction which leads to truth, as is almoſt conſtantly the caſe, hurries mankind to ſuch a diſtance from it, that they loſe ſight of it altogether, and it frequently coſts them ages of hard travelling before they get back to the ſpot from which this glare of falſe genius unhappily drew them. Descartes and Leibnitz were men of genius, and had it not been for that plodder, Sir Iſaac Newton, where would they have led, and where have they not led, the *ſciences* of Europe? Many of their abſurdeſt tenets reign triumphant to this day in medicine, chemiſtry, and geology. Why did the ancients make ſo little progreſs in natural philoſophy? Becauſe they were men of *genius*, as Dr. B. underſtands the term, and preferred the new and gaudy paths of hypotheſis and conjecture to the rough road of patient inveſtigation. Why have the moderns ſurpaſſed them ſo far? Becauſe men have ariſen endowed with ſufficient judgement and induſtry to follow the precepts of Bacon; all of which precepts may be included under this maxim, *keep the beaten tract and extend it.*

Let us hear no more then of *new paths*; let us hear no more reproaches againſt the plodding pace of philoſophers. The man who attempts to improve ſcience by overturning all the principles which have been hitherto received, and by holding up to ridicule thoſe opinions which the accumulated wiſdom of ages has contributed to eſtabliſh, without having any thing better than whimſical theories, the offspring of ignorance and folly, to ſubſtitute in their place, whatever other title he may claim, never can deſerve the appellation of a *philoſopher*; and poſterity, whatever he may think to the contrary, inſtead of ranking him with Newton or Lock will, probably, contemplate his character with pity and contempt.

Is nothing *new* then to be expected or attempted in ſcience? Certainly; every true philoſopher adds ſomething, however little, to the ſtock of human knowledge; but he never attempts to diminiſh or pilfer, or annihilate, the jewels laid up by his predeceſſors. The greateſt philoſophers have ſpent their beſt days in poliſhing and improving the jewels already depoſited. Some, indeed, are lucky enough to meet with new ones and to carry them ſafe to the treaſury of ſcience; but they are ſo rough, brittle, and unmanageable, that they are ſcarcely conſidered as of any value till they have been cut, poliſhed, and arranged in their proper places by the happy labours of ſucceeding artiſts. Are all the opinions which have paſſed current in ſcience to be regarded as ſacred and never even to be called in queſtion? Unhappily not. Dr. B.'s men of genius have been at work, in all ages, with their paſtes and painted glaſs of no value, and have foiſted them into every corner of the treaſury of ſcience. It is a noble employment to detect and diſplace theſe. But the taſk is arduous, and ought never to be attempted without the moſt conſummate knowledge, and the moſt painful and rigid inveſtigation; otherwiſe the moſt valuable jewels in the treaſury might be toſſed out of doors while the paſtes and glaſs beads are ſuffered to retain their places.

ART.

ART. XII. *Medical Juriſprudence. On Madneſs.* By John Johnſtone, M.D. Birmingham. 8vo. PP. 48. 2s. Johnſon. London. 1800.

IN the preface to this pamphlet the author expreſſes his approbation (which muſt be very flattering to the gentlemen of the law concerned in that buſineſs!) of the conduct and *iſſue* of Hadfield's trial, and his diſapprobation (which muſt be very grievous, indeed, to the legal profeſſion!) of the conduct and iſſue of Lord Ferrers's trial, and the trial of Mr. Oliver: * at the ſame time he introduces ſome reflections on Capt. Donellan's trial, which took place at Warwick, about eighteen years ago, though this was a trial for poiſoning, and has no connection with the ſubject of madneſs. In his opinion Lord Ferrers and Mr. Oliver ſhould have been acquitted on the plea of inſanity! and Capt. Donellan ſhould have been acquitted, becauſe it could not be proved by *medical* evidence that he had adminiſtered poiſon! But if, in the opinion of this *juridico-medical Doctor*, ſome of our learned Judges and Counſellors have groſsly erred and have incurred his cenſure, there are others, on the contrary, who practice at the bar of whom he has a very high opinion, and on whom he freely laviſhes his praiſe. Of this number is Mr. Erſkine, whoſe ſpeech on Hadfield's trial he has, in part, tranſcribed, (P. 25.) and terms it "*moſt admirable.*"

The main object of this pamphlet is to prove that lunatics have no *lucid intervals*. This is a new doctrine, admiſſible neither in law nor in phyſick. If in one inſtance, and under particular circumſtances, Lord Thurlow, when Chancellor, ſet aſide a will made by an inſane perſon who *ſeemed* at the time to enjoy a lucid interval (but which was not fully proved); it does not follow that, in future caſes of lunatics, who ſhall be clearly proved to have lucid intervals *for a conſiderable length of time*, all teſtamentary acts ſhall be null and void. In like manner, it does not follow from the iſſue of Hadfield's trial, that *all* madmen, who commit criminal acts, will be ſecure from puniſhment. This would be an abuſe of precedent. In parallel caſes the deciſion would be the ſame. Where the cauſe of madneſs ſhould be proved (as in Hadfield's caſe, whoſe brain was injured by a wound) to be fixed and always operating, life would be ſpared; but, on the other hand, where no ſuch fixed cauſe ſhould be proved, and where lucid intervals ſhould be well marked, life would and ought to be forfeited, *if the crime were perpetrated during the lucid interval*. It is not true, therefore, "that the laws decree a man to be mad and incapable of alienating property who might be hanged for the deſtruction of the life of a fellow-creature, becauſe he appeared compoſed and rational at the time, though confeſſedly inſane before

* At Stafford Summer Aſſizes 1797, before Baron Perryn, for the murder of Mr. Wood.

and afterwards." (P. 30.) In the firſt caſe the man is capable of alienating his property, provided he has lucid intervals, well marked and of ſufficient duration; and, in the ſecond inſtance, the man does not ſuffer death, unleſs the murder was committed during one of the lucid intervals, correſponding to the deſcription above-given. Here is, then, no "diſpenſation of law contrary to ſcience;" no "abominable outrage againſt ſociety;" no "high treaſon againſt nature!!!"

This author writes in a high confident ſtyle; a little modeſty would have been becoming. He is ſometimes tautological; for inſtance, "All maniacs have a predominant idea, which maſters every other, and is hegemonic in moſt of their propoſitions." Hegemonic and predominant are ſynonymous. He might as well have ſaid, "All maniacs have a *prevailing and leading* idea, which is *predominant and foremoſt* in moſt of their propoſitions!!!"

We would adviſe Dr. J. to keep, in future, within the precincts of his own profeſſion, and not treſpaſs on the province of the law.

ART. XIII. *A Lecture on the Preſervation of Health.* By T. Garnett, M. D. Profeſſor in the Royal Inſtitution. 12mo. PP. 115. Cadell and Davies. London. 1800.

THIS lecture ſtated to have been frequently delivered to "numerous audiences," for "the benefit of charitable inſtitutions," much to the author's credit, for an *example* ſo worthy of imitation, contains a ſtatement of the Brunonian doctrine, which the author, as a pupil of Dr. Brown's, has endeavoured to enforce and recommend. We are ſorry however to find, that he has adopted all the *excentric* notions of his otherwiſe valuable maſter; and, without due diſcrimination, contributes to propagate error of the worſt conſequence. It is certainly as *abſurd* on the one hand, as it is *ridiculous* on the other, to decry that which is the *baſis* of general practice: the adverſaries of the doctrine giving this decided proof in its favour, that they *cannot* practiſe without receiving its principles. And while we condemn the poſitions of "life being a forced ſtate;" that every individual enters life with a certain limited number of pulſations which he *cannot* ſurvive, but may ſhorten, by the acceleration and conſequent expenditure, excited by *exerciſe*, &c. we cannot but ſmile at thoſe nugatory efforts to oppoſe a doctrine which is making ſuch rapid progreſs. The author has alſo availed himſelf of "other men's labours,"* and added ſome dietetic rules. We hear-

* We here find particularized the name of Dr. BEDDOES, whoſe *haſty* ſucceſſion of publications recalls to our mind, that pithy adage of Dr. Johnſon, *I have no opinion of a man, who writes more than he has read.*

tily

tily join him in recommending pure air,* wholeſome food, exerciſe, ventilation of manufactories, &c. but cannot think he could at all conſider † what he wrote, when he adviſes at P. 62. "not to let a *ſingle day* paſs, without enjoying, if but for an hour, the pure air of the country." Could *he* be ſupplied with neceſſaries, if this his *precept*, were univerſally *practiſed?* The idea of catching *heat*, inſtead of cold, is ſupported in the uſual way, contrary, we think, to the true principles of Dr. Brown. At P. 82, the author ſays, "You may in general go out of warm into cold air, without much danger;" but we think the contrary is demonſtrated by experience. A regard for the *fair-ſex* obliges us to quote the following paſſage, not for the novelty of it, but as a *repetition* of a well-known fact. More females than men fall victims to this diſeaſe, (cold) becauſe, "loſing ſight of its primary purpoſe, they regulate their dreſs ſolely by fantaſtic ideas of elegance:—they expoſe themſelves HALF UNDRESSED to the fogs and froſts of our climate." P. 86. The ladies of this generation are not only open-breaſted, but appear ſo averſe to the charge of hypocriſy, that they ſcarcely keep any thing concealed. We cannot omit the opportunity here given us of *oppoſing* the varying influence of faſhion, in the returning uſe of *ſtays*. A practiſe ſo deſtructive to the *ſhape*, *eaſe*, *comfort*, and *growth* of our females; and the cauſe of ſo much after-ſorrow, when they are placed in the moſt critical ſituation, and endearingly ſupplying the pledges of mutual love! "Every medical man," ſays Mr. Cline, "ſhould *oppoſe* this cuſtom." We alſo recommend the *men* to conſider the advice given at P. 105. "Every freſh debauch will ſhorten life, probably two or three weeks at leaſt, beſides debilitating the body, and bringing on a variety of diſeaſes, with premature old age." WATER is recommended by the author as the beſt beverage; and *riding* as the beſt exerciſe. The former recommendation is adopted, no doubt, from his friend Dr. Darwin, but, if followed generally, without due attention to circumſtances, it would, in many inſtances, be productive of fatal effects.

This Lecture may be conſidered as containing an uſeful ſtatement of the Brunonian doctrine, which every man ought to know, in order to practiſe aright, however cautious he ſhould be, as to its reception in *toto*.

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* At P. 51, the author, reaſoning on the chymical analyſis of air by experiment, very properly, and much to his honour, reprobates as "unneceſſary cruelty," that abominable diſpoſition too frequently and needleſsly exerciſed on animals in the proſecution of phyſical purſuits.

† We hope the author did not imitate his friend Dr. Beddoes, in thoſe "moments of diſtraction," when he acknowledges not to have known *what* he did write. Excellent recommendation of *medical* works! See Yeats's "Claims of the Moderns," P. 384.

POETRY.

ART. XIV. *Pleaſures of Solitude, a Poem.* By P. Courtier. 12mo. PP. 44. Hurſt, Paternoſter-Row; Rivington's, St. Paul's Church-Yard. London. 1800.

ALL that can be ſaid reſpecting *ſolitude* has been ably ſaid by *Zimmerman*; he is a bold bard who attempts to revive a ſubject which has been inveſtigated by ſuch a writer! But Mr. Courtier's muſe is ſo truly humble and unaſſuming, that we can have nothing to reproach her with, on the ſcore of vanity. And, although we had read Zimmerman's production very attentively, before, we honeſtly confeſs that we have derived conſiderable pleaſure, from the "Pleaſures of Solitude."—In what manner the Poet pleads the cauſe of his favourite nymph, SOLITUDE, and how he ſeeks to depreciate the gratifications of her mortal enemy, WORLDLY PLEASURE, will ſufficiently appear from the following extracts:

"Man owns no ſentiment but what acquires,
By *concentration* its impaſſioned glow:
'Tis thus the enthuſiaſt wakes celeſtial fires;
And thus, even boſoms cold as alpine ſnow,
Melted to ſoftneſs, with new tranſport flow.
Vain is the philoſophic wiſh auſtere,
A wiſh that not one bleſſing could beſtow,
That man ſhould ceaſe to ſhed the *partial* tear;
Should o'er the patriot's weep, but not the parent's bier.

"Sophiſts, be ſtill! the world's infectious guile
Shall ſoon produce the ethics that ye preach;
Shall ſoon transform the unaffected ſmile
To wily ruin, turn the unſtudied ſpeech
To phraſe equivocal, him learn to o'er-reach
Who once had ſhuddered at the ſame deceit:
Forbear then, cynics! ſince the world ſhall teach,
By rules more cogent and examples meet,
The high inſenſate air that ye ſo wiſely greet.

"Forbear, ye freezing advocates of man,
Who prate of energies ye never felt,
Who laud, with all your might, the *Social Plan*,
Yet never in one ſocial moment melt;
Grave ſouls, who never yet with feeling dwelt.
Ye mark, as pariſh-officers, the land,
In characters as dim and ſubtly ſpelt,
Where this ſhould yield, or that unſhaken ſtand;
And when to raiſe the ſigh, and when to countermand.

"Better to banquet on the wildeſt notes
That ever warbled from Aonian mount,
To quaff ſeducing ſtream, that richly floats
In murmuring mazes from Caſtalian fount;

Than

Than ſhackle down the eager mind to count
Each dull diviſion of the cynic code.
If thou art wiſe, when journeying, ne'er diſmount
To reconnoitre the infern abode
Of ſheer philoſophiſt; keep thou the beaten road."

The advice in the laſt line is certainly good.

" See through the mazes of the midnight ball
With rapid feet yon ſplendid triflers fly;
From every tongue what flattering periods fall!
How ſmiles each face! how ſparkles every eye!
So loud their mirth, thou deem'ſt no ſorrow nigh.
But learn, thou erring judge, there envy lours,
There jealouſy extorts the bittereſt ſigh,
There, all her poiſon'd chalice ſcandal pours,
And laſſitude ſoon clogs the bliſs-devoted hours.

" But ô how ſweet, how paſſing ſweet, to rove
Where ſits unſeen the minſtrel of the night,
And trills ſuch muſic o'er the liſtening grove
As ſure might harmonize the rudeſt ſprite!
Then, while the moon from her meridian height,
And all the countleſs ſtars that round her burn,
Shed o'er the tranquil ſcene their tender light,
The ſoul, ſublimed, each earthly care may ſpurn
And toward its native heaven with holy longing turn!

" Then, nought of diſcord harſh thine ear ſhall wound,
Like theirs who tread the city's crouded ways!
The diſtant water's faintly murmuring ſound,
The whiſpering wind that through the foliage ſtrays,
The tinkling bell of ſheep that ſtartled gaze,
The clock's deep chime from half-hid village ſpire,
The watchful dog at fancied thief who bays,
Though ſimple all their tones, ſuch thoughts inſpire,
That from thy boſom far ſhall paſſion's brood retire.

" Even beauty triumphs in diviner charms,
And bids the heart with tenderer feelings glow,
When ſeen where nought, or ſickens, or alarms;
Than mid the haunts of riot, glare, and ſhow.
Where laugh the ſkies above, and plains below,
Her airy form more winning grace aſſumes,
With more luxuriant eaſe her treſſes flow,
Her ſpeaking eyes more dazzling light illumes,
And o'er her dimpled cheek ſuffuſe health's ſofteſt blooms!"

To the reader who cannot *feel* the force of theſe remarks, any arguments to demonſtrate the truth of them would be woefully miſ-applied!

ART. XV. *Epiſtle to Peter Pindar. A new Edition, with a Poſtſcript.* 4to. Wright. 1800.

BEFORE our review of this ſpirited Epiſtle had appeared, we had the ſatisfaction to learn that a large edition of it had been ſold. A new edition has, in conſequence of this rapid demand, been publiſhed, and to it is added a poſtſcript, occaſioned by a letter from an unknown hand, (though there can be little doubt that it came either directly or indirectly from Peter Pindar himſelf) in which the author laſhes his profligate adverſary with great, but merited, ſeverity. We ſhall not pollute our pages by the inſertion of the letter in queſtion, which breathes the ſpirit of an aſſaſſin, and is, in fact, of that deſcription of letters which ſubject the authors of them to capital puniſhment. Mr. W. Gifford holds the threats of this man and his infamous ſupporters in ſovereign contempt; and avows his determination to perſevere in his laudable efforts to expoſe them to public deteſtation and ſcorn.

"I could, indeed, have wiſhed not to be forced upon the chaſtiſement of ſuch a nauſeous compound of profligacy and folly; now, however, that I have rouſed myſelf, if I do not probe him to the quick, if I do not anatomize him, and lay open every artery, vein, and nerve of ſin to the public ſcorn, I conſent to be written down for that tame fool, which he and his followers ſeem to have thought me.

"This labour will be its own reward. I confeſs I have much pleaſure in ſtripping this Saracen-headed ſcarecrow, and ſhewing thoſe who ſtood in awe of the fluttering of his miſerable rags, what a bald, and ſhapeleſs, and uncouth block lay under them! I ſhall ſee the day when even dogs will lift up their legs againſt him, and each of his beſotted admirers cry out with Caliban in the play,

"——— What a thrice double aſs
Was I, to take this DRUNKARD for a God,
And worſhip this DULL FOOL!

"While, however, I am perfectly ſatisfied with the method I am purſuing, I cannot but expreſs my aſtoniſhment that no one of the many hundreds he has wantonly and wickedly libelled, ſhould have had recourſe to the laws of his country for redreſs. I learn from the laſt Anti-Jacobin Review, that when Lord Lonſdale was about to do one good act, and proſecute the fellow, he crept, and cringed, and fawned, and kiſſed the feet, and licked the ſpittle of every retainer in his Lordſhip's family—So HE ESCAPED—and ſo has a long courſe of impunity given an air of courage to the moſt tame and heartleſs coward that ever inſulted the worth, and virtue, and ſpirit, and dignity of a country."

We live in hope that Peter Pindar will ſtill be made to feel the laſh of the law;—it is the only ſcourge that can make a *proper* impreſſion on ſuch a miſcreant.

The *poſtſcript* may be had ſeparate by the purchaſers of the *Epiſtle*.

ART.

ART. XVI. *Reflection, an Elegy, occasioned by a Visit to Cossey. Dedicated to Sir William Jerningham, Bart. With Colin, a Dirge.* Small 4to. PP. 16. 1s. West and Hughes. 1800.

THE *Elegy* possesses every feature which characterizes that species of poetry; and the *Dirge* is plaintive and *pretty*. We could not however suppress a smile at the following note:

"The author would not wish to be thought superstitious, but the red-breast's whistling at midnight, previous to the death of Phillis, and the dove's cooing on the chimney leading to her apartment, immediately after her decease, are facts well known to many of her friends."

Such *facts* are certainly calculated to make an impression on *poetic* minds; and that the author of these pages possesses such a mind, no one who reads them without prejudice will be disposed to deny.

ART. XVII. *The Farmer's Boy; a rural Poem, in four Books.* By Robert Bloomfield. With ornaments engraved in Wood by Anderson. 8vo. 5s. Boards. Vernor and Hood. 1800.

IN Robert Bloomfield, we welcome a second Burns: he is, himself, "the Farmer's Boy." From the letters of Geo. Bloomfield his brother, Mr. Capel Lofft has drawn up a narrative of his life. From this account it appears, that in his infancy he lost his father; that he was taught to write only; and that, about eleven years of age, he was taken into the service of a Mr. Austin; a farmer of Sapiston. He was then committed to the care of his brother, Mr. Geo. Bloomfield, who engaged to teach him to make shoes*. "Mr. Geo. B. then lived at Mr. Simm's, No. 7. Fisher's-court, Bell-alley, Coleman-street." "It is customary (says Mr. G. B.) in such houses as are let to poor people in London, to have light garrets fit for mechanics to work in. In the garret, where we had two turn-up-beds, and five of us worked, I received little Robert. As we were all single men, lodgers at a shilling per week each, our beds were coarse, and all things far from being clean and snug like what Robert had left at Sapiston. Robert was our man to fetch all things to hand. At noon, he fetched our dinners from the cook's shop: and any one of our fellow-workmen, that wanted to have any thing fetched in, would send him, and assist in his work and teach him, for a recompense for his trouble. Every day, when the boy from the public-house came for the pewter

* It is very remarkable, that several of this fraternity have been lately impelled by that *vivida vis animi*, which rises independent on time, or place, or circumstance, to spurn at the admonition (designed to check a Grecian shoemaker of genius) "*Ne sutor ultra crepidam.*"

pots,

pots, and to hear what porter was wanted, he always brought the yeſterday's newſpaper. The reading of the paper we had been uſed to take by turns; but after Robert came, he moſtly read for us, becauſe his time was of leaſt value. He frequently met with words, that he was unacquainted with: of this, he often complained. I, one day, happened at a book-ſtall, to ſee a ſmall dictionary that had been very ill uſed. I bought it for him, for four-pence. By the help of this, he, in a little time, could read and comprehend the long and beautiful ſpeeches of Burke, Fox, or North. One Sunday, after a whole day's ſtroll in the country, we by accident went into a Diſſenting-meeting-houſe in the Old Jewry, where a gentleman was lecturing. This man filled little Robert with aſtoniſhment. And Robert always quickened his ſteps to get into the town on a Sunday evening ſoon enough to attend this lecture. The preacher's name was Fawcet. His language, juſt ſuch as the Rambler is written in; his action like a perſon acting a tragedy; his diſcourſe rational, and free from the cant of methodiſm. Of him Robert learned to accent what he called hard words; and otherwiſe improved himſelf; and gained the moſt enlarged notions of Providence." P. 4.

From the ſubſequent pages of this preface, it appears, that Mr. Bloomfield made his firſt poetic efforts in the London Magazine, that he read, "Paradiſe Loſt," and the "Seaſons" with avidity, that he ſtudied muſic and was a good player on the violin; that, ſoon however, he ſold his fiddle and got a wife; and that in the light garret, Bell-alley, Coleman-ſtreet, amidſt ſix or ſeven other workmen, he compoſed his "FARMER'S BOY." He is a lady's ſhoemaker, and works for Davies, Lombard-ſtreet. He is of a ſlender make, very dark complexion, about thirty-two years old, and has three children."

Our readers, we doubt not, are anxious, ere this, to be furniſhed with a ſpecimen of Mr. Bloomfield's poetry: and, we think, an extract from any part of "the Farmer's Boy," would equally ſurprize and pleaſe them. After a deſcription of the country-church, the poet proceeds:

"Round theſe lone walls aſſembling neighbours meet,
And tread departed friends beneath their feet:
And new-brier'd graves that prompt the ſecret ſigh,
Shew each the ſpot, where he himſelf muſt lie.
Midſt timely greetings, village news goes round,
Of crops late ſhorn, or crops that deck the ground,
Experienc'd ploughmen in the circle join;
While ſturdy boys, in feats of ſtrength to ſhine,
With pride elate their young aſſociates brave
To jump from hollow-ſounding grave to grave;
Then cloſe-conſulting, each his talent lends
To plan freſh ſports when tedious ſervice ends.

Hither

Hither at times, with chearfulneſs of ſoul,
Sweet village-maids from neighbouring hamlets ſtroll,
That, like the light-heel'd Does o'er lawns that rove,
Look ſhyly curious; ripening into love;
For love's their errand: hence the tints that glow
On either check, an heighten'd luſtre know;
When, conſcious of their charms, e'en age looks ſly,
And rapture beams from youth's obſervant eye.

" The pride of ſuch a party, nature's pride
Was lovely Poll; who innocently tried
With that of airy ſhape and ribbands gay,
Love to inſpire, and ſtand in Hymen's way:
But, ere her twentieth ſummer could expand,
Or youth was render'd happy by her hand,
Her mind's ſerenity was loſt and gone,
Her eye grew languid, and ſhe wept alone;
Yet cauſeleſs ſeem'd her grief; for quick reſtrain'd,
Mirth follow'd loud, or indignation reign'd:
Whims wild and ſimple led her from her home,
The heath, the common, or the fields to roam:
Terror and joy alternate rul'd her hours;
Now blithe ſhe ſung, and gather'd uſeleſs flowers;
Now pluck'd a tender twig from every bough,
To whip the hovering demons from her brow.
Ill-fated maid! thy guiding ſpark is fled,
And laſting wretchedneſs waits round thy bed.
Thy bed of ſtraw—for mark, where, even now,
O'er their loſt child afflicted parents bow;
Their woe ſhe knows not, but, perverſely coy,
Inverted cuſtoms yield her ſullen joy;
Her midnight meals in ſecreſy ſhe takes,
Low muttering to the moon, that riſing breaks
Thro' night's dark gloom—Oh, how much more forlorn
Her night, that knows of no returning morn!
Slow from the threſhold, once her infant ſeat,
O'er the cold earth ſhe crawls to her retreat;
Quitting the cot's warm walls in filth to lie,
Where the ſwine grunting yields up half his ſtye;
The damp night-air her ſhivering limbs aſſails;
In dreams ſhe moans, and fancied wrongs bewails.
When morning wakes, none earlier rous'd than ſhe,
When pendent drops fall glittering from the tree:
But nought her rayleſs melancholy cheers,
Or ſoothes her breaſt, or ſtops her ſtreaming tears.
Her matted locks unornamented flow,
Claſping her knees, and waving to and fro;
Her head bow'd down, her faded cheek to hide,
A piteous mourner by the pathway ſide.

Some

Some tufted molehill through the livelong day
She calls her throne, there weeps her life away:
And oft the gaily-paſſing ſtranger ſtays
His well-tim'd ſtep, and takes a ſilent gaze,
Till ſympathetic drops unbidden ſtart,
And pangs quick-ſpringing muſter round his heart;
And ſoft he treads with other gazers round,
And fain would catch her ſorrow's plaintive ſound!
One word alone is all that ſtrikes the ear,
One ſhort, pathetic, ſimple word, "O dear!"
A thouſand times repeated to the wind,
That wafts the ſigh, but leaves the pang behind."

The poet is ſtill unwilling to quit his poor Poll: and, perhaps, his principal fault, is amplification. Cowper's "Crazy Kate," and Penroſe's "Poor diſtracted Fair," are, certainly, more intereſting. In all, however, who ſhall read the above lines, a curioſity will, probably, be excited to peruſe the whole poem: and we venture to aſſure them, that they will not be diſappointed. Mr. Bloomfield i the untutored bard, who paints, and paints vividly, from nature. And his pictures poſſeſs originality, without affectation.

DIVINITY.

ART. XVIII. *A Sermon occaſioned by a late aeſperate Attempt on the Life of his Majeſty. Preached at Chriſt's Church, in Bath, on Sunday June 8th*, 1800. By the Rev. C. Daubeny, L. L. B. Author of the "Guide to the Church," and Fellow of Wincheſter College. 8vo. Pp. 30. Price 1s. or 6s. per dozen for Diſtribution. Hatchard. London. 1800.

THIS devout miniſter of Chriſt, this vigilant guardian of our eſtabliſhed faith, this intrepid champion of the doctrines and diſcipline of the Church of England, having ſhewn that human reaſon conſtituted the tottering fabric of heathen morality, and that the origin of government can only be referred to the will of the Creator, proceeds to demonſtrate the nature, neceſſity, and duty of obedience to lawful authority. This doctrine is enforced in Mr. D.'s uſual impreſſive manner, and in the courſe of his argument he takes occaſion to confute a moſt abſurd and dangerous principle advanced by Dr. Paley. As he has here anticipated one of the objections which it was our intention to urge againſt an anonymous advocate for the Doctor's writings, and as an important topic of political diſcuſſion is involved in the paſſage, we ſhall extract it.

"We

"We have been told, and from what will be thought high authority * in the world, that upon the ſubject of obedience to government ſo far as relates to the extent of it, the Goſpel has left man preciſely in the ſame condition in which it found him: that it has provided for no extreme caſes; but laid down only the general principle of obedience to government; leaving it to the diſcretion and diſpoſition of the parties to whom the principle is directed, to determine in what caſes, and under what circumſtances, it is to be applied. This, if I miſtake not, is not ſo much to interpret Scripture, as to explain it away. And certain it is, that ſuch a poſition, which includes in it a right of reſiſtance in certain caſes, is not more contradictory to the letter and true ſpirit of the religion we profeſs, than it is to the poſitive laws of the country in which we live.

"But the falſehood of this poſition is not more evident than is its abſurdity. The law of obedience to government was made for the purpoſe of ſecuring ſociety againſt that power of force, which knows no diſtinction between right and wrong. But, if the application of this law is to depend on the judgement of the party intended to be bound by it, the deſign of its promulgation muſt, in a great degree, be fruſtrated. For the right of reſiſtance to authority being, in ſuch caſe, left to be determined by the reſiſting party, all cauſes of that kind are, of courſe, tried by a *rebel jury*; and, conſequently, every criminal is ſure to meet with an honourable acquittal. Upon ſuch uncertain ground no ſociety could ſubſiſt.

"Every law, enacted by proper authority, to be effective, muſt be deciſive and binding on the parties for whom it is made. To admit, then, that there is a right of reſiſtance to authority, when that reſiſtance is conducive to public happineſs; or, in other words, to ſay, that obedience to authority is enjoined, 'ſo long as it appears to be neceſſary, or conducive to the common welfare,' † is not only to invite turbulent men to hazard a moſt dangerous experiment, the effect of which it is not in their power to aſcertain; but it is, moreover, to invert the order of ſociety, by giving to the governed that power of controul over the governors, which is abſolutely inconſiſtent with all regular government. The Conſtitution of this country knows of no right of controul over the power of authority, but a *legal* one: conſequently, whilſt any control is otherwiſe than *legally* adminiſtered, our boaſted Conſtitution, ſo far as it applies to that caſe, ceaſes to exiſt. Inſtead, therefore, of weighing as it were, extreme caſes in the ſcale of public opinion, with a view of determining, when this ſuppoſed right of reſiſtance is to be ſet up, (a ſubject on which there will always be great difference of opinion) the wiſeſt and moſt ſcriptural mode of proceeding will be, to reject, at once, a poſition which militates not leſs againſt the principle on which government is eſtabliſhed, than it does againſt the common ſenſe of mankind."

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* Dr. Paley. † Dr. Paley.

The

The following admonition to vigilance and caution is not more judicious than neceſſary.

"The Chriſtian Religion in this country ſtands, we truſt, on too ſettled a foundation to be ſo readily ſhaken. At the ſame time it behoves us to be on our guard, to join the wiſdom of the ſerpent to the harmleſſneſs of the dove; ſince the ſame means, which have proved ſo ſucceſsful againſt it, are here alſo induſtriouſly employed to ſap and undermine it. Publications of an infidel and immoral tendency are finding their way into every department of ſociety, from the circles of diſſipated faſhion down to the dwelling of the humble cottager; diſguiſed under dreſſes beſt calculated to impoſe on the party, for whoſe uſe they are particularly deſigned.

"It is almoſt needleſs to inform you, that the uniform object of all theſe baneful publications is to ſet men free from that religious reſtraint, which conſtitutes the only ſecurity for moral government. By flattering the pride and miniſtering to the corruption of the natural man, the authors of theſe publications have it in view, to prepare him for the part they deſign him to act on that licentious theatre; which is to be ſupported at the expenſe of every thing that is good, great and honourable in ſociety."

The low price at which this excellent diſcourſe may be purchaſed, will, we truſt, be an inducement to the opulent to render its circulation extenſive.

ART. XIX. *A Third Letter, on the Itinerancy and Non-Conformity of the Vicar of Charles, Plymouth; addreſſed to Henry Reginald, Lord Biſhop of Exeter. To which is added, a Sermon, on the Mode of Preaching that becomes a Clergyman.* By the Rev. R. Polwhele. Small 8vo. PP. 72. Cadell and Davies, Strand; and Chapple, Pall Mall. 1800.

MR. Polwhele here brings his controverſy with Dr. Hawker to a cloſe, and exhibits his adverſary in a more unfavourable light than any in which he has hitherto appeared. In ſhort the equivocation and hypocriſy diſplayed by Dr. Hawker, in his fruitleſs attempt to reconcile his duty as a miniſter of the Eſtabliſhed Church, with his conduct as an itinerant preacher, is truly diſguſtful. We are ſorry, heartily ſorry, to ſee a clergyman, who has thought ſo juſtly, and written ſo ably, on ſome important points, reduced to a ſituation ſo diſgraceful. It is ſcarcely poſſible to draw any other concluſion from his conduct, than that he prefers the enthuſiaſtic tenets of Methodiſm to the ſober doctrines of the Church of England; and that his continuance within the pale of the latter is influenced excluſively by an attention to the perſonal intereſt. This ſentence may ſeem harſh and illiberal; but whoever pruſes with attention the pages before us, will, we apprehend, be compelled to acknowledge its juſtice. Numerous as the *Methodiſts* actually are, we ſtill wiſh that their numbers were encreaſed, by a ſeparation of all the *falſe* members of the Church, who either ſecretly favour, or openly promulgate, their principles. We would rather hear thoſe principles enforced from a barn or a horſeblock than from a pulpit;

and

and the fanatical vagabond who ſcorns the trammels of forms and wanders about from place to place, is probably leſs dangerous and certainly more honeſt than the *ordained* miniſter who inſinuates himſelf into the boſom of the Church for the bare purpoſe of corrupting her doctrines, perverting her precepts, and calumniating her beſt and ſoundeſt members.

There is ſo much good ſenſe in a paſſage quoted by Mr. P. from a charge of the worthy prelate, to whom this letter is addreſſed, and we have lately heard ſo many miniſters to whom the obſervations which it contains are ſtrictly applicable, that we cannot refrain from extracting a part of it.

"There ariſes in the minds of ſome men, a notion of, I know not what, evangelical righteouſneſs, totally diſtinct from that moral virtue which is properly a part of it, and attainable by ſome ſecret and undefined communication with the Deity. Upon this ſyſtem, it is not by its fruits that we are to know in whom the ſpirit reſides, but by ſome myſterious and internal experience. What an encouragement is here afforded to preſumptuous ignorance—to blind enthuſiaſm—and even to ſubtle hypocriſy!"——"Among theſe ignorant and ſelf-ſufficient teachers, there are ſome, I fear, from whom better things might be expected; who, nurtured in the abode of ſcience, and ſeaſoned with the principles of genuine learning, are yet miſled by their vanity, to catch at the applauſes of a gaping multitude, and loſe both themſelves and their hearers in the mazes of wild enthuſiaſm. To ſuch as theſe we muſt ſay, with compaſſion and regret, 'ye know not what manner of ſpirit ye are of.' And, ſurely, it ought to make ſome impreſſion upon them to conſider that they are making uſe of the ſame arts as are employed by the adverſary with too much ſucceſs. A pretence of extraordinary zeal, for what they call the doctrines of the goſpel, has been made uſe of, by many, to ſupplant the humble and benevolent precepts of it; has been converted into a vehicle of practical immorality and licentious conduct; and thus eaſily worked to the purpoſes of faction and ſedition. When matters are got to this length, recourſe muſt be had to the authority of the civil magiſtrate; and, I truſt, it will be found, 'that he beareth not the ſword in vain".

Mr. P. fully juſtifies himſelf for the part which he has taken in this controverſy, and the anxiety which he has diſplayed for the ſuppreſſion of *Methodiſm*, beſpeaks a juſt ſenſe of his duty, as a miniſter of the eſtabliſhment. Of the truth of his concluding obſervations we are fully perſuaded.

"I ſhall only add, in reference to my conduct as a clergyman, and as an apology for my preſent eſſays, in polemical divinity, that from the time in which I firſt entered upon the duties of my profeſſion to this hour, I have regularly paid attention to every paſſing character and tranſaction that appeared any way connected with religion, or likely to be made ſubſervient to its uſe. My preaching and publications have uniformly evinced my aſſiduity in this important point. At this critical conjuncture the Methodiſt ſtands foremoſt in the groupe of religioniſts.

"To have left, therefore, the Methodiſt unnoticed would have been inconſiſtent with that vigilance which is become habitual to me; but of which (though, I truſt, it will prove uſeful) I am far, very far, from boaſting. I have, accordingly, examined the Methodiſt under his various forms; and I have endeavoured to pluck from him the maſk, and expoſe his features to the eye of obſervation. And if what I have preached or written ſhall contribute towards the advancement of genuine chriſtianity, by the detection of that falſe ſpirit which would impoſe upon the world, enthuſiaſm for reaſon, and fanaticiſm for revelation, my end will be anſwered; and I ſhall reſt ſatisfied."

The ſermon annexed to the letter is one of the beſt which we have ſeen from the pen of Mr. P. His object is thus explained.

"1ſt. I ſhall, hence, take occaſion to comment on the ſtyle and manner of our Saviour's preaching, and on the effect of his diſcourſes.

"2. I ſhall proceed to recommend to every Chriſtian miniſter a ſimilar mode of preaching; endeavouring to ſhew by what means and in what meaſure it may be acquired; and pointing out a proſpect of the like ſucceſs.

"3. And I ſhall conclude with exhorting you to an earneſt purſuit of this important object; ſince ſuch preaching, when become habitual, will have an influence on our lives; whilſt both the one and the other muſt edify our hearers."

A very intimate knowledge of the ſtyle and manner of our Saviour is diſplayed in the ſubſequent obſervations; and the remarks on the writings of the Evangeliſts are critically juſt. The following exhortation to a Chriſtian miniſter will be the beſt anſwer that can be given to thoſe who ſuppoſe, that, becauſe Mr. P. unites with us in the reprobation of methodiſtical enthuſiaſm he muſt, in his ſermons, fall into the oppoſite extreme.

"In proportion as he attends to the vital part of Chriſtianity, he muſt be ſenſible of its divine origin: he muſt perceive the neceſſity of ſuch a revelation. Under this impreſſion, he will addreſs his people, not in the cold language of indifference, but in terms that argue both ſincerity and zeal. For his topics, he will have recourſe to the mount; and not borrow them from the porch, like too many, who ſeem to think that heathen ethics are ſuperior to Chriſtian morality. Nor will he confine himſelf to mere dry explanations, or diſcuſſions of doctrinal points, directed to the underſtanding only; but he will appeal to the affections of his hearers, by repreſentations and deſcriptions deeply intereſting. Such is the imbecillity of mortals, that to know our duty, is not enough: it is neceſſary, alſo, that we ſhould feel it. The moſt religiouſly diſpoſed relapſe into a temporary lethargy; are too frequently ſurpriſed by a ſtupor, which ſeems to ſhut up every avenue to the heart. What then muſt be the inſenſibility of mere formaliſts in religion? And how numerous are they of this deſcription? Exhortation, ſurely, is as neceſſary as inſtruction. And the Chriſtian preacher will endeavour to rouze the congregation from this ſpiritual ſtupefaction, by exhibiting

exhibiting ſuch alarming or ſuch affecting images as the Goſpel abundantly furniſhes. Poſſeſſed with the greatneſs of his object, his zeal for the welfare of his flock will abſorb every conſideration of himſelf. He will make no effort, therefore, to diſplay his own abilities, to ſet off his own acquirements to advantage; but will appreciate only his talents and his learning, as they may be rendered ſubſidiary to the work of the miniſtry. Like St. Paul, he will count all things but loſs, for the excellency which is in Chriſt Jeſus. Like St. Paul, though inſtructed in human wiſdom, he will deſpiſe philoſophy, when oppoſed to the Croſs of Chriſt. Though eloquent he will regard his oratory as no more than a tinckling ſymbal, unleſs employed in the furtherance of the Goſpel. When the Gentile Apoſtle was told, that much learning had made him mad, he replied, 'I am not mad, moſt noble Feſtus, but ſpeak forth the words of truth and ſoberneſs.' Had he not been fully occupied by the importance of his ſubject he would have inſtantly adverted to the flattering inſinuation of the Roman Governor. Complimented, though obliquely, on his great attainments, he would have diſcovered ſome ſymptoms of ſelf-ſatisfaction, but for the one prevailing object, to which all other things were leſs than nothing and vanity; but for the great, the momentous truths which he was labouring to eſtabliſh; but for the Goſpel, in which his ſoul was centered; but for the preaching of the Croſs, by which God hath made fooliſh the wiſdom of the world; that no fleſh ſhould glory in his preſence!—Leſt we ſhould think of ourſelves more highly than we ought to think, we ſhould take care to ſuppreſs every over-weening thought that ſprings from ſelf-ſufficiency; we ſhould extirpate from our boſoms the little human vanities, that, encouraged in the ſlighteſt degree, might gain aſcendancy over us, ſo as to interrupt us in the proſecution of our duty."

ART. XX. *The Duty of not remaining in Debt; conſidered in a Diſcourſe, preached before the Univerſity of Cambridge, January*, 1800. By George Whitmore, B.D. 8vo. PP. 20. 1s. 6d. Rivingtons. London.

EXHORTATIONS to economy are peculiarly appropriate when addreſſed to the younger members of our Univerſities; and the evils reſulting from the contraction of debts without the ability to diſcharge them, cannot be too ſtrongly inculcated in *any* place. The object, therefore, of this diſcourſe, is unqueſtionably commendable. But moſt of the paſſages here quoted from the ſacred writings are applicable not to *debts*, properly ſo called, but to *frauds*, and, we believe, that Mr. W. has ſelected the *only* text to be found in the Scriptures, ſtrictly applicable to his ſubject; "*Owe no man any thing.*" Romans xiii. 8. He is aware, indeed, of the numerous reſtrictions which muſt be impoſed on this precept in a commercial country, and has qualified his remarks accordingly, though by ſuch qualification he has certainly diminiſhed their force and effect.

While we give the author full credit for the excellence of his de-

ſign, and admit the juſtice of moſt of his obſervations, we muſt enter our proteſt againſt one of his principles. In repreſenting the diſtreſſed ſtate of a tradeſman oppreſſed with bad debts, he aſks who is to incur the loſs ſuſtained by them? "The fair tradeſman cannot bear it; it would be his ruin. He is obliged, and *he has a ſtrict right*, to raiſe the general price of his commodities in the market, that he may not ſink under the oppreſſive burden of undiſcharged, accumulating debt." We would aſk Mr. W. if the tradeſman were a baker, whether he would have *a ſtrict right* to raiſe the price of his bread? The fact is, that the exerciſe of ſuch a right, admitting it to exiſt, is impracticable; for if one tradeſman, ſo oppreſſed, were to raiſe the price of his articles, he would neceſſarily be underſold by his competitors who were not ſo oppreſſed, and would, of courſe, loſe his cuſtomers. Nor is it conſiſtent with juſtice to make innocent perſons ſuffer for the actions of the guilty. In ſhort this paſſage is highly objectionable.

We were rather ſurprized to find that this able preacher of *economy* had fixed ſo *extravagant* a price on his book; for certainly eighteenpence is conſiderably too much for twenty octavo pages, printed in a large letter. It is neceſſary, however, to obſerve that this circumſtance could not ariſe from any ſelfiſh motive, as the profits of the publication are to be appropriated to charitable purpoſes.

ART. XXI. *Why are you a Churchman? A plain Queſtion, anſwered in a Dialogue between Mr. Fitz-Adam and John Oakley.* 12mo. PP. 22. 4d. or 12 for 3s. 8d. 25 for 7s. 50 for 12s. Hazard, Bath; Hatchard, London. 1800.

THIS is a very uſeful little tract, calculated to enable a man of the plaineſt underſtanding, at the expence of very little attention, to give a reaſon "for the faith that is in him." We could have wiſhed, indeed, that, in explaining the doctrines of the church, the author had not wholly omitted the neceſſity of *good works*; but there is ſo much that is truly excellent in his pages, that we ſhall not quarrel with him for a ſingle omiſſion, but earneſtly recommend them to general attention.

ART. XXII. *A Sermon preached in Greenwich Church, on Sunday, May* 18, 1800. By the Rev. A. Burnaby, D.D. in conſequence of the atrocious Attempt made to aſſaſſinate his Majeſty, on Thurſday the 15th of May. 12mo. PP. 12. Payne. London.

A SHORT but ſeaſonable diſcourſe, (from 1 Sam. x. 24.) written *currente calamo*, and delivered, warm from the heart, by Dr. Burnaby, to his pariſhioners, on the Sunday after the deſperate attempt made on the life of our beloved Sovereign. The Doctor briefly adverts to ſome of the numerous bleſſings, which, as a nation, we poſſeſs, above other countries; forms an imaginary picture (and thanks be to God

God imaginary only) of the dreadful confuſion and calamities that would have overwhelmed the kingdom, had not the ſhield of Divine Providence intercepted the blow that was aimed at the ſacred perſon of the King; and concludes with pointing out the duty of every good ſubject in the preſent alarming criſis of public affairs.

We are not wont to appreciate writings by their prolixiy, but their uſefulneſs and the obvious good intention of the writer, or we ſhould not have given ſo early a place to a diſcourſe ſo recently publiſhed, and compoſed evidently in much haſte. We rejoice to ſee, that, while the enemies of religion are awake, her friends do not ſleep; and we venerate the pious zeal of the parochial Clergy, which, in theſe momentous times, ſeizes every fit occaſion that preſents itſelf of "ſpeaking a word in due ſeaſon." While, in common with the Rev. Author of this well-timed diſcourſe, and every true friend to his King and country, we feel the moſt affectionate gratitude towards that gracious Being, whoſe providence hath, in ſo many and great perils, moſt ſignally interpoſed in the protection and preſervation of a life moſt juſtly dear; while (to the honour of human nature and the name of Engliſhmen be it ſpoken,) we exult in the reflection that it was not the ſacrilegious hand of a rebellious traitor and aſſaſſin, uplifted againſt his lawful Sovereign, that pointed the deadly weapon; but a miſerable maniac, who, had reaſon ſtill retained her province, had continued, at the hazard of his own life, to defend gallantly the throne of his Sovereign; yet far are we from indulging ourſelves, or recommending to others, a preſent ſecurity, which would be future danger; and moſt cordially do we unite with the preacher in the following juſt and ſalutary caution; (p. 10.) "duly ſenſible of the mercy we have received in the King's preſervation, we ought, by repentance and renovation of life, to prove ourſelves worthy of it. We ought alſo to learn, by reflecting upon the dangers we have eſcaped, to value the bleſſings we enjoy: and, in every inſtance, and upon every occaſion, after humbling ourſelves before God, to teſtify our allegiance and duty to our King; and, in our ſeveral ſtations, to watch over, and, to the utmoſt of our ability and power, to guard and defend his ſacred perſon. Many are the enemies, who inſidiouſly watch the opportunity, and lie in wait, to circumvent and deſtroy him: but infinitely more numerous are his friends and loyal ſubjects, who are ready and willing to ſacrifice their lives, and to ſhed the laſt drop of their blood in his defence. *Let theſe, with unremitted vigilance, obſerve, and endeavour to bring to light, the dark machinations and infernal purpoſes of rebellion and ſedition:* let them ſurround, like the ſacred band, the throne of our Sovereign, and the ſtupendous and beautiful fabric of our Conſtitution. Let all be upon the watch: and, as without the aid and aſſiſtance of God's Providence, the efforts of man muſt be vain and illuſory, let us ſupplicate the divine grace to aſſiſt our endeavours, and to render them ſucceſsful."

ART. XXIII. *Select Sermons, tranſlated from the French of Boſſuet, Biſhop of Meaux. To which is prefixed an Eſſay on the Eloquence of the Pulpit in England.* Small 8vo. PP. 85. Clarke. London. 1800.

IN a former Number of our Review we had occaſion to ſpeak favourably of a collection of ſelect paſſages from the funeral orations of the celebrated Boſſuet, by the author of the tract before us; and we think, he has rendered an acceptable ſervice to Engliſh readers by his preſent ſelection of ſermons from the works of the ſame author. The eloquence of Boſſuet is too well known and appreciated, at this time, to require any animadverſion from us; it only remains, therefore, to be obſerved, that the tranſlation of theſe ſermons, or rather, of theſe detached paſſages from his ſermons, is ably executed, and the ſelection made with judgement.

The eſſay on the Eloquence of the Pulpit, a ſubject which had been briefly treated before by Dr. Langhorne, contains many judicious remarks, and much ſalutary advice. The author's chief aim is to impreſs on the minds of our young Clergy the neceſſity of *animation* in the pulpit. While he laments the want of this neceſſary quality, he does juſtice to the talents, the knowledge, and the exertions of our miniſters.

"That languor, which adheres to ſacred oratory, does not ariſe from the abſence of abilities. Literature is under the higheſt obligations to the actual labours of the Engliſh Clergy. Biblical inveſtigation is unweariedly urging her ſublime purſuit. The hallowed ſhield of truth is invincibly held up againſt the arm of infidelity; and productions of every kind are continually promoting the cauſe of morality. The many ſingle ſermons or diſcourſes collected into a volume, which are daily iſſuing from the preſs, though not glowing with that characteriſtic energy (which is) required from a Chriſtian orator, contain a conſiderable portion of ſacred learning elegantly diſplayed; ſo that the clerical mind may be ſaid, with the ſtricteſt propriety, to be highly cultivated, and uſefully exerted."

The author obſerves that the diſtance is great between the animated and energetic ſtyle of preaching which he recommends, and "the confines of Methodiſm;" we admit that it is ſo, but we could have wiſhed to have the diſtinction accurately marked, and we hope, that he will be induced to mark it, in his promiſed obſervations on "the ſermons which have appeared in the courſe of the laſt ten years," becauſe we know that the alledged want of animation in our Clergy has been uſed as a pretext by Methodiſts, both in and out of the Church, for the adoption of that vulgar rant and coarſe declamation, which characterize the far greater part of their *exhortations*. We fully agree with him that a want of *energy*, which is too often, by the bye, miſtaken for a want of *feeling*, is a dreadful defect in the oratory of the pulpit, and we heartily wiſh to ſee it remedied; but let us, at the ſame time, beware of ruſhing into the oppoſite extreme; let

let us beware of confounding the elevated animation of a *Boſſuet* and a *Saurin* with the contemptible rant of a *Fancourt* and a *Gunn*. This want of animation in our Clergy is not ſo general as the author ſeems to believe; it certainly is not to be diſcerned in moſt of the preachers at our different charities, where energy is juſtly ſtated as being productive of the greateſt advantages; and, if he were in the habit of hearing the morning and evening preachers at the Magdalen, and the evening preachers at the Foundling and the Aſylum, he would, we are perſuaded, be led to admit the juſtice of our obſervation.

The Clergy are cautioned againſt the admiſſion of "points of religious controverſy" into their ſermons. Theſe points ſhould certainly not be urged too frequently, nor obtruded unneceſſarily upon a congregation; but there are times when the Clergy would be guilty of a groſs neglect of duty, if they failed to impreſs them upon the attention of their audience. The preſent, in our apprehenſion, are times of this deſcription, when the pure doctrines of the church are openly attacked by ſchiſmatics; when the moſt inſidious attempts are inceſſantly made to ſeduce her members from their allegiance, and when no effort is ſpared to undermine the eſtabliſhment. On ſuch an occaſion, we contend, it is the bounden duty of the Clergy, ſo to explain thoſe points which are the immediate ſubject of controverſy as to enable every individual of their flock clearly to comprehend them, and ſo effectually to guard them from the arts of perverſion, the dangers of ſeduction, and the ſin of ſchiſm. The preacher, who faithfully diſcharges this duty, will, aſſuredly, not appear, in *any* degree, "as the violator of the laws of religious freedom."

"Againſt that German monſter, infidelity, which (to uſe the words that Gildas applied to the Arian hereſy) like a fierce ſerpent, is continually vomiting forth her *tranſmarine* poiſon upon us! againſt that growing monſter let our moſt ſtrenuous exertions be directed; and, to adapt a once celebrated expreſſion to a better purpoſe, let us not be *Germaniſed* to ſtone." Here we fully agree with our author. In ſhort this eſſay may be read with advantage by all our young Divines, and, heartily concurring, as we do, in the main object of it, we ſtrenuouſly recommend it to their attention, and to that of the public.

POLITICS.

ART. XXIV. *Mr. Pitt's Democracy Manifeſted; in a Letter to him, containing Praiſes of, and Strictures on, the Income Tax.* By Thomas Clio Rickman. 8vo. PP. 37. 1s. 6d. Rickman. 1800.

MR. Thomas Clio Rickman appears to be a ſcribbling bookſeller, infected with the ſpirit of reform, and, like moſt of our modern reformers and philoſophiſts, intolerably arrogant,

egotiſtical, and empty. Exulting in the fancied ſuperiority of his own genius and abilities, he looks down with contempt on the endowments of the premier, of whoſe talents he modeſtly declares he "never had but one opinion;"—"I have always," he adds, "thought them below mediocrity." But it is not the defect in the miniſter's talents alone that excites the indignation and ſcorn of this doughty aſſailant; Mr. Pitt is accuſed by him as having neither *feelings* nor a *heart*, and is ranked among "ideots, ill-diſpoſed men."

Yet, notwithſtanding this diſplay of his ſovereign diſpleaſure, Thomas Clio Rickman deigns to commend the miniſter for his adoption of the Income Tax, becauſe, in *his* judgment, it will ſerve the cauſe of democracy. He inſiſts upon the propriety and expediency of rendering public the circumſtances of every individual, but for no other purpoſe that we can diſcover, but that of plundering the rich with a view to reward the poor and to promote an equality of *property*, in adverting to which, he gravely obſerves that "human ſociety is at preſent more diſtorted, degraded, and brutaliſed by improper appropriation of property; more cajoled and impoſed upon, through a *falſe* and *fooliſh reſpect* for it, and its poſſeſſors; and more duped and made more miſerable by improper notions of it, than by any other thing whatever." (P. 17.) But the author is egregiouſly miſtaken, and abominably vain, in arrogating to himſelf the merit of originality, in his *philoſophical* theory reſpecting property, to which he devotes ſeveral pages, for it has not only been promulgated long ſince, but actually reduced to *practice*, by many worthy *philoſophiſts*, on the plains of *Hounſlow* and *Finchley*, whoſe bold and daring atchievements are faithfully recorded, in the *philoſophical memoirs* of NEWGATE!

Of the religious and political ſentiments of Mr. T. C. Rickman, an adequate idea may be formed from the following *judicious* and *profound* obſervation. "Secreſy and myſtery imply error always; whether it be in religion, government, traffic, or any thing elſe: and if the ſecrets and myſteries of the trading, or political world, are the means by which honeſt folks are cajoled, *bilked*, and impoſed upon, and the poor rendered ſtill poorer; if theſe are the mediums by which proviſions are made dear, and ſcarcity prevails; if theſe are a part of the means in the hands of *prieſts* and *governors*, to impoſe and bamboozle, then the ſooner they are found out, divulged, and laid open, the better!" (P. 6.)

WAR, we are told by this enlightened ſage, "is only *murder*, upon a large ſcale," and this muſt be the caſe, forſooth! *becauſe* "the whole body of the *Quakers* hold it a ſacred tenet." Mr. T. C. R, we preſume, has never read the hiſtory of the civil wars in the middle of the laſt century, where the pacific diſpoſition of his favourite ſect appears, at leaſt, problematical; and if he was as well acquainted with the ſacred writings as he would have us believe that he is, he would know that this aſſertion reſpecting war is nothing leſs than *blaſphemy*.

If this man is to be credited all the means of defraying the expences

pences of government are "dead robberies." His arguments, in P. 26, admit of no other interpretation. And in the note, P. 25, he tells the people that they ought "to turn their attention to ſome means to prevent their *little* property being taken from them;" Anglicé, that they ought to reſiſt the payment of taxes and involve themſelves in all the guilt of rebellion! Bravo, Mr. T. C. R.

The devil, we have been told, can quote ſcripture to ſerve his purpoſe; ſo can Mr. Rickman, who cites it with a view to prove that riches form an inconteſtible proof of wickedneſs, and will inevitably incur everlaſting puniſhment! In his poſtſcript he falſely eſtimates the national debt at *ſix hundred millions*, an exaggeration of more than a fourth, and nearly one third. But the object of this ſtatement, when combined with the other parts of the pamphlet, is too evident to be miſtaken.

After theſe notable ſpecimens of the ſublime production of Mr. T. C. Rickman, our readers will not be ſurprized to hear, from *himſelf*, that he is in habits of friendſhip with THOMAS PAINE—*Par nobile fratrum;* and that, in his opinion, all the various replies to Paine's writings* only "prove how eaſy it is to abuſe, and how impoſſible it is to *refute, truth*!!!"

* One of theſe, "IN FAVOUR OF DEISM," he has the effrontery to advertiſe, at the end of this pamphlet.

ART. XXV. *A Letter from the Rev. Peter Flood, D. D. Preſident of the Roman Catholic College, Maynooth, to the Hon. *******, M.P. London. Relative to a Pamphlet entitled "a Fair Repreſentation of the preſent political State of Ireland."* By Patrick Duigenan, L.L. D. &c. 8vo. PP. 16. 6d. Coghlan. London. 1800.

THE object of this letter is to correct an erroneous ſtatement of Dr. Duigenan's, reſpecting the number of ſtudents in the college of Maynooth, who had taken an active part in the rebellion; and, at the ſame time, to vindicate the loyalty of the reſt of that body. It is written with ſpirit and with temper, and is particularly deſerving the attention of Dr. Duigenan, who will no doubt be anxious to correct any error or miſrepreſentations, into which he may have been betrayed, by exaggerated accounts, at a time when the ſpirit of party raged with uncommon violence.

NOVELS.

ART. XXVI. *Andrew Stuart; or the Northern Wanderer.* By Mary Ann Hanway, Author of Ellinor; or the World as it is. Four Vols. Lane. London.

RETIRING to our *boudoir*, with a high *goût* for mirth, we *vaticinated*, from the peruſal of this literary *morceau*, a *quantum*

tum ſufficit of amuſement. We invoked the laughter-loving god to repel the malignant approaches of *morbid melancholy*, to re-exhilirate our ſpirits ſhould they chance to droop, and to *ſaccharife* the *acerbity* of ſurrounding objects. But, whether from the *ponderoſity* of our *déjeûnè*, from not having taken our morning whet at the *auberge*, or from the diſeaſed ſtate of our *pia mater*, from ſome latent cauſe, ſo it happened that we were irreſiſtibly borne down by the ſtream of *ennui*; ſo exceſſive was our *ſang froid*, that all our author's *agrémens* were loſt; and, no more than a *caput mortuum*, could we enter into the ſpirit of her *badinage*.

Vi et armis we ſtrove to retain ſenſation in our optic nerves; but Morpheus, that ſombrous deity, weighed heavy on our eyelids, and we yielded to the ſoporific impulſe.

The wrongs of the gentle-hearted Iſabella, *incarcerated* in a *caſtellated* manſion, *intenerated* not our rigid feelings; nor did the vulgarity of the emaciated Orpington's *cher ami* excite our ſouls to laughter.

Entre nous, we feel ourſelves under the painful neceſſity of pronouncing, *ſans ceremonie*, that the *Northern Wanderer*, who left the *wee houſee* by the *bourn ſide*, to ſee the world and become a great man, is not at all *comme il faut*; and, though the *amor patriæ* flows in his veins, he is never likely to take the *pas* among the *canaille* of his contemporaries. For the benefit of our kind readers who are not quite ſo learned as authors and reviewers, we beg leave to remark that the above is an *humble imitation* of the ſtyle in which *Andrew Stuart* is written. From the motto which our fair author had thought proper to prefix to this performance, we ſat down in joyous expectation of participating in many a lively ſcene; for like her we thought that

> " 'Tis SATIRE gives the ſtrongeſt light to ſenſe,
> To thought compreſſion, vigour to the ſoul,
> To language bounds, to fancy due controul,
> To truth the ſplendor of her awful face,
> To learning dignity, to virtue grace,
> To conſcience ſtings beneath the cap or crown,
> To vice, that terror, ſhe will feel and own."

Judge then, ye candid beings, what muſt have been our diſappointment and vexation when, after having moſt religiouſly performed our duty in peruſing no leſs than one thouſand three hundred and forty one inflated pages of letter preſs, almoſt the only paſſage which we found worthy of our notice was the following; " Few men, even in this enlightened era, would chuſe a wife from the new ſchool of philoſophy, who has imbibed her ideas of feminine delicacy, from the writings of a Wollſtonecraft, moral rectitude from the works of Godwin and Holcroft, propriety of conduct from Rouſſeau, and the tenets of her religion from the effuſions of Voltaire and Hume." For the juſtneſs of the above ſentiment we muſt allow ſome credit; but it is like the ſingle grain of wheat in four buſhels of chaff: the

prize

prize is no adequate compenſation for the labour of diſcovery. Surely one thouſand three hundred and forty one pages might have afforded ſomething more valuable! And, indeed, from Mrs. Hanway's pen, we were entitled to expect better things. We have nothing, however, to object to this novel on the ſcore of morality. The moral is good, and the author labours to enforce the precepts of honour, and virtue. It is not to the deſign but to the execution that our objections apply.

ART. XXVII. *Ormond; or the Secret Witneſs.* By the author of Wieland, Arthur Mervyn, &c. &c. 1 Vol. 4s. Lane. London. 1800.

THIS performance, though conſiſting of only one volume, from the ſmallneſs and cloſeneſs of its typography, contains nearly as much as three volumes printed in the uſual manner. This may, perhaps, be an inducement to purchaſe it to thoſe who are fond of "*a cheap pennyworth.*"

"Ormond," ſays the author, "will, perhaps, appear to you a contradictory, or unintelligible being. I pretend not to the infallibility of inſpiration. He is not a creature of fancy."—This *may* be true; but, from our ſtudy and knowledge of human nature, we are convinced that, if he be "not a creature of fancy," he muſt have been engendered in the brain of phrenzy. He is a "monſter which the world never ſaw." From much diſguſting and pernicious nonſenſe contained in the work before us, we extract the following palliation, or rather *vindication*, of the crime of ſuicide when compared with that of drunkenneſs.

"The preſſure of grief is ſometimes ſuch as to prompt us to ſeek a refuge in voluntary death. *We muſt lay aſide the burthen which we cannot ſuſtain.* If thought degenerate into a vehicle of pain, *what remains but to deſtroy that vehicle?* For this end, death is the obvious, but not the only, or morally ſpeaking, the worſt means. There is one method of obtaining the bliſs of forgetfulneſs, in compariſon with which *ſuicide is innocent.*"

Are theſe the deductions of a mind imbued with the powers of ratiocination?—No! They are the effuſions of a pragmatic enthuſiaſt! a mad-headed metaphyſician! Such, indeed, is the whole of the performance, excepting the ſpace which is occupied by a dry and prolix detail of the progreſs of the yellow fever.

We ſhall only add, that, *if* a want of perſpicuity, *if* a want of elegance in ſtyle, *if* a want of imagination, *if* a want of nature in the delineation of character, *if* a want of incident, *if* a want of plot and connection, and, finally, *if* a want of *common ſenſe*, be excellencies in a novel, the author of *Ormond*, *Wieland*, *Arthur Mervyn*, &c. &c. has a fair claim to the laurel of pre-eminence in "the temple of Minerva."

MISCEL-

MISCELLANIES.

ART. XXVIII. *Critical Remarks on Pizarro, a Tragedy, taken from the German Drama of Kotzebue, and adapted to the Engliſh Stage, by Richard Brinſley Sheridan. With incidental Obſervations on the Subject of the Drama.* By Samuel Argent Bardſley, M. D. 8vo. Pp. 48. Cadell and Davies. London. 1800.

THESE remarks, we are aſſured by the author, were written before he had ſeen the well-written "Critique on Pizarro," reviewed in our Number for Nov. 1799, and we recommend it to every purchaſer of Mr. Sheridan's play, to bind up the two tracts with it, that the Reader may ſay, with Cato, "The bane and antidote are both before me." Dr. Bardſley enters into a regular analyſis of this unjuſtly-celebrated drama, in the following order. 1. The fable; and the compoſition, or arrangement, of the incidents. 2. The characters and manners. 3. The ſentiments. 4. The ſtyle. 5. The moral. Each of theſe ſubjects is diſcuſſed with much critical ability, with great judgment, and with the utmoſt candour. As we conſider the laſt as the moſt important of the whole, we ſhall extract his obſervations *on the moral.*

"It certainly would be uncandid, if not unjuſt, to impute to the author of this drama, a *fixed deſign* of exalting natural, to an equality with revealed, religion. But I am convinced, from his manner of contraſting the characters and conduct of the Peruvians and Spaniards, that ſuch an effect is likely to be produced. The exalted notions of religion and morality, ſo *uniformly* characterizing the manners and conduct of the Peruvians, and which are ſo ſtudiouſly placed in oppoſition to the baſe, bloody, and atrocious actions and ſentiments of the principal characters of the Spaniards, confirm the truth of this remark. There lurks ſomething inſidious in that ſentiment of Rolla in his Addreſs to Pizarro. 'I thought forgiveneſs of injuries had been the Chriſtian's precept, thou ſeeſt it is the Peruvian's practice." For it has been proved that the Peruvians were tainted with groſs ſuperſtitions of a barbarous nature; and hiſtory farther bears teſtimony, that the life of a brother was ſacrificed by Ataliba, from motives of ambition and ſuppoſed perſonal ſafety. When the Peruvian Cacique intreats Heaven to pardon and turn his murderers' hearts, he not only borrows Chriſtian precepts, but follows the Chriſtian example. Why thus violate hiſtoric probability? What motive can we aſſign for the attempt to demonſtrate, that the religion and morality of the Peruvians were equal, if not ſuperior, to the lights of revealed religion? But it may be ſaid, that the virtues of Las Caſas and Alonzo exhibit ſuch exalted proofs of the excellence of the Chriſtian doctrines, as to juſtify this author in ſo ſtrongly *contraſting* his characters. It is true they form a ſplendid exception to the general charge: Yet, ſomething like diſtributive juſtice ſhould have been obſerved in his conduct

duct towards the two nations. The Peruvians are elevated *above* the reſt of mankind: the Spaniards degraded *below* the ſcale of humanity.

"If any nation (in other reſpects nearly barbarous) had attained ſuch juſt and refined notions of piety and morals, as the Peruvians are repreſented to be endowed with; it would have been right and even inſtructive to have pourtrayed ſuch ſtriking and important facts. But a people ſo circumſtanced have not appeared upon our globe. It is, therefore, to falſify the hiſtory of the human mind and character, to repreſent ſuch phænomena as having had exiſtence. The frequent and ſolemn appeals to the Deity introduced in this play, deſerve ſevere reprehenſion. They tend to leſſen that habitual reverence for the ſupreme Being, which ought always to be cheriſhed, and they are oppoſed to all the principles of good writing and taſte. It is an eaſy matter to ſupply the want of ſentiment, and force of expreſſion, by invoking the name of the Deity. Our cuſtomary aſſociation of every thing ſtriking and awful with that name excites a powerful emotion in the mind, and thus elevates and impreſſes a ſentiment which would otherwiſe have fallen lifeleſs from the ſpeaker's lips. But let it be remembered, that habit deſtroys the force of this aſſociation; and that when the aſſociated idea becomes familiar, the ſentiment ſinks into its own inſignificancy, and ceaſes to affect even vulgar minds, though it ſtill continues to diſguſt thoſe of the more rational and enlightened.

"The character of Elvira is calculated to attract more admiration and eſteem, than is conſiſtent with a juſt ſenſe of female decorum and virtuous ſenſibility. She is not qualified for a tragic heorine. Her departure from the ſtrict rules of female chaſtity and refined delicacy, is too groſs to be palliated by a ſhew of half-ſtifled repentance, lofty ſentiment, and energy of character. The heroic actions of Rolla ariſe from motives ſo romantic, and are fraught with ſo much danger to ſound morals, as to be better calculated to excite admiration than to ſerve for example. A platonic affection for youth and beauty in the other ſex may not be problematic with many; but I will venture to maintain, that the open avowal of Rolla's paſſion, (however ſublime) for Cora, who was become a wife and mother, (characters ſacred in the eſtimation of all who reverence the moſt important inſtitution of civilized life) is a profanation of legitimate ſentiment, and ought not to have been aſſigned as the great exciting cauſe of all that hero's atchievements.

"To ſum up the character of the drama.—It muſt be conſidered as poſſeſſing many faults, with ſome beauties. When compared with the excellent dramatic works of our beſt writers, its pretenſions are too feeble to be worthy of notice. It ſuffers even by compariſon with ſome of modern date. Its chief *defects* are, a violation of all hiſtoric probability; a want of connection and coincidence in the plot; a diction unſuitable to the genius of tragic compoſition in our language; little attention to the preſervation of conſiſtency in the characters and manners; and, finally, the moral is tarniſhed by unjuſt views of human nature. Its *beauties* conſiſt chiefly

chiefly in pathetic ſentiment, and energetic declamation; an attention to dramatic ſituation and ſtage effect; and, laſt, though not leaſt, a diſplay of theatrical pomp in the adventitious decorations of ſong, proceſſions, and ſcenery.*

ART. XXIX. *The Liſbon Guide; containing Directions to Invalids who viſit Liſbon; with a Deſcription of the City, and Tables of the Corn, Weights, and Meaſures of Portugal.* 8vo. PP. 68. 2s. Johnſon. 1800.

THIS Guide contains nothing that is new, much that is ſuperfluous, and little that is uſeful. The uſeful part of it, indeed, occupies but a third part of the book, and might, very eaſily, have been compreſſed into a ſix-penny pamphlet. We are told, that, notwithſtanding the precautions adopted by the Portugueze government to prevent the introduction of French principles into the country, "there is reaſon to believe that the modern opinions of that nation have long ſince found their way to the univerſity of Coimbra, from which copious ſource they have been diffuſed to (over) all parts of the kingdom. The works of Rouſſeau, Voltaire, and Mirabeau, have been circulated *in manuſcript*, and are now familiar to moſt of the ſtudents." If this be true, it only adds one to the numerous proofs which Europe has had of the indefatigable perſeverance and unceaſing activity of the Jacobins.

ART. XXX. *Amuſing and inſtructive Converſations for Children of five Years.* From the French of the Abbé Gaultier. 12mo. PP. 180. 2s. Weſt and Hughes. 1800.

THE difficult end of blending amuſement with inſtruction is here happily attained, and thanks are due to the tranſlator for giving an Engliſh dreſs to this uſeful production of the Abbé Gaultier, who is himſelf entitled to great commendation for having devoted his talents to ſo ſalutary a purpoſe. The novelty of the very ingenious plan deviſed for the amuſement of children, is well calculated to excite in them a deſire to learn, and to accelerate their progreſs in the acquiſition of grammatical knowledge. More need not be ſaid in its favour.

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* "Yet this play appears to me, with regard to muſic and ſcenic decoration, ſplendidly inſipid. We may poſſeſs, (as was obſerved by a critic thirty years ago on the dramatic productions of that period) the robes and proceſſions of tragedy, but want her rouſing and animated ſpirit. Indeed, as Foote has obſerved in his occaſional prologue, 'Tailors are deemed the only poets now,' and we may add, that 'Carpenters and ſcene painters are the only actors for bringing full houſes; but this will ever be the caſe till public taſte and ſpirit throw juſt and neceſſary contempt on ſuch ſlippery exhibitions as nature and reaſon mutually bluſh at."

DRAMATIC CENSOR.

ART.

ART. XXXI. *The Art of teaching the Orthography, Accent, and Pronunciation of the Engliſh Language by Imitation. Containing a great Variety of illuſtrative Remarks: with prefatory Obſervations on Syllabication, or the Diviſion of Words into Syllables; in which that Syſtem, as taught by the ancient, and ſome modern, Grammarians, is proved to be founded on erroneous Principles, which entirely defeat their own object.* By John Robinſon. 12mo. Pr. 60. 1s. Vernor and Hood. 1800.

THE mode preſcribed by Mr. Robinſon for facilitating the means of teaching youth the orthography, accent, and pronunciation of the language, is the adoption of a different diviſion of words into ſyllables from that now in uſe, by regulating the diviſion by the pronunciation; as, for inſtance, inſtead of dividing the word *balance*, as we now divide it, thus, *ba-lance*, he propoſes to divide it thus, *bal-ance*, as it is pronounced; and ſo with all other words. The reaſons which he adduces for this propoſed alteration are certainly cogent; the principle on which he proceeds is ſimple and juſt, and, as he has had an opportunity of ſubmitting his theory to the teſt of experience, which has demonſtrated its advantages, it may ſafely be recommended to general uſe.

ART. XXXII. *The Angler's Pocket-Book, or Complete Angler: containing every thing neceſſary in that Art. To which is prefixed Nobbs's celebrated Treatiſe on the Art of Trolling.* 8vo. Pr. 108. Weſt and Hughes. 1800.

THIS book, as far as we can judge of it, who are no *anglers*, appears to contain every neceſſary direction for thoſe who are fond of the amuſement of angling.

REVIEWERS REVIEWED.

ART. XXXIII. *Pratt's Gleanings in England.*

(Concluded from P. 80. Vol. V.)

OUR mode of travelling, and the accommodation at our inns, are happily contraſted with thoſe of foreign countries, in the fourth and fifth letters. "How ſhall I gain credit from my Continental friends in general, though you, I know, will rely upon the fidelity of my report, when I deſire thoſe who have been accuſtomed to the ſickly movements of the reluctant wheel over German leagues of abſorbing ſand, where man, beaſt, and machine, ſo heavily are they moved along, appear to be alike torpid: pardon me, my friend, how ſhall I dare even to aſk ſuch to believe, that an Engliſhman may take his ſeat at nine o'clock in the evening, in a common public vehicle of this country, profoundly atmoſpherical and conſtitutionally

conſtitutionally ſaturnine as we have been deemed, and be rolled, boundingly, over the almoſt velvet ſurface of one hundred miles by the correſponding hour of the morning? And *that*, in compariſon of the Dutch, Perſian or German ſtages, almoſt without being ſenſible of any motion at all? The warmth, the neatneſs, the attention, the attendance at an Engliſh inn; the *propretè* of the apartments, the cleanlineſs of the food, the poliſh of the furniture, of the plates, and of the glaſſes, theſe will always ſtrike you, and not unfrequently, the elegance of the rooms and the ſplendor of the accommodation. Engliſhmen are ſo much in the *habit* of ſeeing theſe things in all parts of this country, with very few exceptions indeed, that they are ſcarcely ſeen at all; or noticed only by the indignant manner in which we mark the *exceptions:* a dirty, diſguſting inn, fitted up for *les gens comme il faut*, being as rare to be met on Engliſh ground, as it is common on the Continent. There, indeed, we occaſionally ſee a diſmantled caſtle, or dilapidated *chateau* degraded to a cheerleſs roadſide public-houſe, where men, horſes, hogs, and other cattle, ſtable, ſtall, and ſtye, on the ſame floor; and, to ſay truth, the beaſt has often the beſt birth. Huge rooms, beds ſhabbily ſumptuous, a kind of majeſty in tatters, long chill paſſages, damp floors, high dingy cielings, and unwieldy figures in tapeſtry, where the ſpider, as in mockery, drawing Kings and warriors into his web, ſits brooding his venom in the ruined face of a Princeſs, or makes his den on the boſom of a Queen in decay."

We read the ſixth letter with very great pleaſure; though, when we conſider that the portrait of the beautiful Sophia is that of a child, we incline to think that the painter has too highly coloured it. Still the letter which contains this highly-coloured picture, is unqueſtionably one of the beſt written in the volume. Yet is it one of thoſe which the arch-critic aſſerts "any perſon might write who would take the trouble of tranſlating *common thoughts* into a roundabout, ſentimental, *book* language." Query, Is this ſheer ignorance or determined malignity?

But the Hydra PARTY! Ah, "there's the rub." Our author deſcants with the enthuſiaſm of ſenſibility, and of a lover of his country, on the various benefits and beauties of his native land! The Engliſh gleaner has formed a golden ſheaf upon Engliſh ground; and, therefore, the democratical critic ſets forth that "Mr. Pratt gleans every thing, weeds as well as corn, to make up his bundle." Immediately after which remark, the ſaid cenſor tells us, "A brief hiſtory of Norfolk is followed by a *long harangue* on the peculiar happineſs of being born an Engliſhman!" and immediately preceding this fine republican taunt, we are given to underſtand "a panegyric upon Engliſh Inns, contributes *to ſwell the volume.*"

The "head and front" of our author's offence, then, is obviouſly the very thing which will recommend him to every loyal and liberal heart! but how ſhall the defenders and believers of the new political creed forgive the writer whoſe popularity would be likely to diffuſe over the iſland ſentiments like thoſe which follow?

"O happy

'O happy people! O bleſſed country!' "It is true that the Demon of war has drawn his ſword, and is ſtill thirſting for blood, but our garners afford, in the midſt of an almoſt famiſhed univerſe, all manner of ſtore, our ſheep bring forth tens of thouſands on our yet unmoleſted plains; we may be objects of envy, but not of plunder. Our wives, our children, our property, our lives, our religion, are yet our own!" P. 106.

Or theſe again. "Drawing then our inference from a great ſcriptural maxim, that—'*a houſe divided againſt itſelf ſhall not ſtand*,'—while we admit—and it is indiſputable—the full force of this ſacred truth, is it not fair to conclude—that the *inverſion* of the axiom muſt be no leſs certain—*a houſe determined to unite cannot fall?* To the *Houſe of England* it is, perhaps, only neceſſary to be unanimous in any *one great point*—and whatever difference of opinion there may be in the family which inhabit it, as to reforms and repairs of particular parts—their agreement on that one—as in the caſe of *invaſion*,—may ſave the whole building." P. 581.

For daring to diſſeminate ſuch dangerous opinions in ſuch language, his many intereſting appeals to the beſt feelings of our nature are to be paſſed over unnoticed, or be thrown, like poor Jaffier's bridal furniture, "amidſt the common lumber."

The following ſentiment in the eighth letter is literally true, and the expreſſion metaphorically juſt. "The ice, which as it were, ſhuts up the lips and cloſes the heart of an Engliſhman to ſtrangers, whether of his own or other countries, being once unlocked, and the free current of his eſtimable heart diſengaged, the blood animates, it flows copiouſly towards the Being, who has in this manner ſubdued the froſt, and ever after exchanges with that Being the permanent glow of friendſhip and of love."

The ninth, tenth, eleventh, twelfth, thirteenth, and fourteenth letters are, in our opinion, amongſt the beſt and moſt intereſting in the volume.

Mr. Pratt is a truly reſidentiary traveller at Houghton, where, on the whole, we are ſo much pleaſed with his manner and addreſs, that we quit the place with reluctance after all.

In the fifteenth letter we approve Mr. Pratt's Eulogia, on the author of the "Purſuits of Literature," but muſt diſſent from him, in our opinion of Kotzbue; aſſured, as we are, that the German traſh can be agreeable only to vitiated minds. From this cenſure we are ready to except a few dramatic pieces of Kotzbue; yet even theſe few are not "pure from ſtain." The ſixteenth letter is well written—its ſubject, the literary journals of this country.

The Critical Review has accuſed our author of here "dealing too laviſhly in the praiſe of living writers." He tells us, that, "epithets of panegyric are beſtowed with an indiſcriminate profuſion, more creditable to the good nature of the author than to his judgment;" for, obſerves he, "Mr. Pratt ſpeaks of the *profound* Lavater and the *intereſting* Zimmerman—the one a *very ſhallow*, the other a *dull*, writer!"—ZIMMERMAN, be it told, is an ANTI-JACOBIN, and therefore muſt, in the eyes of ſuch a critic, be *dull*. But to *his* ſen-

tence, we ſhall take leave to oppoſe that of the celebrated TISSOT, who has lately written the life of Zimmerman.

"There is not one chapter, ſays the ingenious biographer of Zimmerman, which does not preſent us with intereſting facts, new ideas and reflections, and advice replete with ingenuity and ſagacity. The chapters upon the paſſions, the application of the mind, the genius, and the power of nature, deſerve to be ſtudied, not only by phyſicians, but by every perſon who wiſhes to know man.

M. Daniel Bernouilli ſaw clearly the value of this work; and not to give the reader his opinion of it, would be an injuſtice to the memory of the author. "The juſtneſs of the thoughts, the elegance and preciſion of the diction, and the traits of literature, render this book very agreeable: judicious reflections, a vaſt fund of information, and practical obſervations, make it very uſeful: the whole is above my praiſe."

Little attention is generally paid to the opinion of tranſlations, but that of M. de Fribure merits an exception. "The work I am publiſhing is of that kind which intereſts, not only medical men, but all perſons deſirous of avoiding errors, and who wiſh ſo to conduct themſelves, as to avoid whatever might be prejudicial to their health. M. Zimmerman is one of thoſe men who are born for the good of mankind. The inhabitant of a happy country, where the ſpirit of liberty, which animates every ſcience, gives a free ſpring to the faculties of the mind; he is known by the moſt honourable titles, a wiſe philoſopher, a zealous citizen, an enemy to error, and an amiable man; ſuch are the qualities that have made him intereſting to ſociety."

"What upright mind," continues Tiſſot, "does not regret the loſs of a man who has given himſelf up with a perſeverance, perhaps, without example, to the good of humanity; who having ſeen ſpring up, and quickly become powerful, an aſſociation, whoſe aim ſeems to be the deſtruction of every baſe on which, for ſo many ages, the order and happineſs of ſociety has repoſed; who firſt, and for a long time alone, combated all its principles, and oppoſed himſelf to its progreſs with a force and conſtancy of which few, very few, men would have been capable; who, without any other view than that of the general good, and animated by the admirable principle, that to ſpare the wicked is to hurt the good, expoſed himſelf to the moſt *violent criticiſm*,* to the reſentment, to the hatred, of a multitude of men, redoubtable by their talents, by their credit, and even by their principles; who has ſacrificed his pleaſures, his fortune, his repoſe, his health, and even his life, to the deſire of putting a ſtop to a deſolating ſcourge."

From the 17th (which contains nothing very intereſting) we haſten to the 19th (why not 18th) Letter. Here, we are introduced to a very ſingular character; and venture to promiſe our readers a great deal of entertainment, in contemplating its eccentricities. In ſeveral parts of this Letter, Mr. Pratt's egotiſm is very conſpicuous. The 20th Letter is rather tedious, except towards the concluſion, where

* There are *arch-critics* and *arch-traitors* all over the world.

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the ſtate of Methodiſm in England is juſtly repreſented. In the five Letters that remain, the author, in general, aſſumes the character of the politician. But we have already extended this article beyond all reaſonable bounds, and muſt, therefore, draw it to a concluſion.

We have hitherto diſcharged only the pleaſing part of our duty; but our labour is not accompliſhed. There are defects of language yet remaining to be noticed. To paſs over grammatical errors, and even the verbal inaccuracies *quas incuria fudit*, would be no other than to betray our truſt, as the cenſors of literature. Where the faults of a popular writer eſcape animadverſion, they are, too frequently, adopted by injudicious imitators, and at length become ſanctioned by authority. We ſet down Mr. Pratt's offences againſt grammar and taſte, under diſtinct heads:

1. GRAMMATICAL ERRORS.
2. AFFECTED OR UNAUTHORIZED WORDS OR PHRASES.
3. INELEGANT EXPRESSIONS.
4. WORDS, TOO SOON OR TOO FREQUENTLY REPEATED.
5. LONG-WINDED SENTENCES.
6. PERPLEXED SENTENCES.

Firſt, for the firſt. 1. GRAMMATICAL ERRORS.—"*Has elaps'd.*" "*Flew to my lap.*" "*Forgot the man.*" P. 40. "*left him.*" P. 41. "*And have two horſes.*" P. 70. "*To the exterminating whole.*" P. 366. &c. &c. &c.—2. AFFECTED, OR UNATHORIZED WORDS OR PHRASES. *A Seaſcape.*" P. 28. "*iſolated.*" P. 1. "*Finiſh.*" Subſt. P. 3. "*decorating the colours of nature with the aids of art.*" P. 26. "*Ah, longer livers.*" P. 40. "*Receive of that eye its laſt love-beam.*" P. 77. "*excurſing in morning rides.*" P. 109. "*To a felicitous height.*" P. 110. "*the Alabaſter deed.*" P. 130. "*I indulged in the language of nationality.*" P. 282. "*Gleeful labour.*" Ibid. "*Miſcreant animalcula have viprouſly crept.*" P. 292. "*Spirit of perfectibility—*" "*perfectionizing world.*" P. 329. "*Uncheary.*" P. 364. "*the grandeurs than the graces.*" P. 370. "*How much I luxuriate in verdure.*" P. 386. "*A finiſh to my feelings.*" P. 390. "*God the lovely Father of mankind.*" P. 429. "*Impregnates life with the gloom of the grave.*" P. 430. *cum multis aliis.*—3. INELEGANT EXPRESSIONS.—"*from whence.*" P. 1. "*Reſidence in, and review of.*" P. 6. "*Diſpoſe to ſuch.*" P. 33. "*from whence.*" P. 41. "*Partiality herein.*" P. 85. "*amongſt*" *for among.* P. 109, & paſſim. "*continues to droop, to attract.*" P. 166. "*not admitting we.*" P. 333. "*In courſe of various.*" P. 383. "*had to complain of.*" P. 385. "*Timber Jacobs ſpoke of.*" P. 390. "*Might have told extremely well.*" Ibid. "*A finiſh to my feelings.*" Ibid. "*So tenacious of.*" P. 397. "*Even to thoſe whom his good-ſenſe.*" P. 398. "*Homage to the image.*" P. 403. "*A virtue broke.*" P. 4. "*from thence.*"—4. WORDS, TOO SOON, OR TOO FREQUENTLY REPEATED. "*Which has, which is, but which.*" In the ſame ſentence within five lines, P. 1. "*Out of which, which change.*" P. 333. "*headlong, the head.*" P. 39. "*deep flaſh ſleeves decorated the ſleeves.*" P. 392. To notice every inſtance of this careleſs mode of writing would be an endleſs taſk.

—5. For ſpecimens of LONG-WINDED SENTENCES, ſee pages 10,

11, 12, 13, 14; and Pp. 18, 19, 20, 21, 22, 23.—6. And for PERPLEXED SENTENCES, ſee Pp. 4, and 31.

After all, Mr. Pratt has ſo many good qualities to recommend him, that, as often as he ſhall write, we judge, he will continue to be read. His fancy will engage attention, notwithſtanding its capriciouſneſs; and his ſenſibility touch the heart, though, now and then, diſguiſed by affectation.

ART. XXXIV. *Obſervations upon the Introduction to the third Part of the Copies of Original Letters from the French Army, in Egypt.* 8vo. Pp. 52. Debrett. 1800.

THE very extenſive circulation of the intercepted letters, and ſtill more, the complete expoſure which they afforded of the ſavage tyranny, oppreſſion, cruelty, rapine, fraud, and hypocriſy of Bonaparte, could ſcarcely fail to rouze the indignation of thoſe men who conſidered him as the moſt formidable enemy of the Britiſh government, and as the moſt able defender of the new principles of modern philoſophy. If we were called upon to exhibit a "damning proof" of the unexampled degeneracy of the preſent age, we ſhould ſelect the too prevalent practice of the pſeudo-patriots of the day, ſecretly to encourage, and openly to commend, the conduct and principles of the rulers of France, whoſe avowed determination to ſubvert the conſtitution and to deſtroy the independence of our country, has been repeatedly proclaimed by themſelves, and is, in fact, notorious to all Europe. If we look back to any former period of our hiſtory, when England was at war with France, however ſtrong the ſpirit of party may appear in our parliamentary debates, however violent the ſpirit of controverſy may appear in our political writings, we find no inſtance of that departure from the antigallican principles of our anceſtors, and of that contempt for every thing that has heretofore been held to characterize genuine patriotiſm, which are ſo ſtrongly diſplayed in the panegyrics which have, ſince the French Revolution, been occaſionally pronounced by Britons on the implacable enemies of Britain. After the American war, when it became expedient to enter into a commercial treaty with France, then *at peace with us*, the leaders of the preſent oppoſition repreſented the French as a people in whom no confidence could be repoſed, from whom no ſecurity could be expected; with whom no promiſes were ſacred, no treaties binding; who were ſo radically vicious and profligate, that all connection with them ſhould be avoided, through the well-grounded fear of contaminating, even by a *commercial* intercourſe, the manners and morals of the Engliſh. In ſhort, the invectives then profuſely laviſhed on the miniſters and ſubjects of the old government of France, by the very men who are now in the habit of panegyriſing the tyrants and the ſlaves of the new ſyſtem, equalled, if they did not exceed, in violence, all the cenſures which have been ſince inflicted on the Gallic Republicans, by the friends of ſocial order. In conſidering this ſtrange inconſiſtency, it appears ſcarcely poſſible to refer it to any other cauſe than this,—that theſe men, during the exiſtence

exiſtence of the French *monarchy* preferred the Engliſh monarchy to it, but that they prefer the *Republic* to either.

The third part of the Intercepted Letters was reviewed by us, in the fifth volume of our Review, (p. 175) whefe we noticed the inaccuracy of the tranſlation, in different places, and entered our proteſt againſt the panegyric pronounced, by the Editor, on Gen. Kleber. The author of the preſent obſervations alſo comments on the inconſiſtency of the Editor in inflicting a general cenſure on the French army in Egypt, and afterwards praiſing Kleber; but *we* ſhewed, from the principles and conduct of Kleber, that he was wholly undeſerving the praiſe which the Editor had beſtowed on him; whereas this ſapient obſerver does not ſcruple to aſſert, that "his conduct ſufficiently proves him fully to deſerve the encomiums laviſhed upon his character:" this *deſerving conduct* muſt have conſiſted in his paſſive ſubmiſſion to Bonaparte, in his aſſiſting him to maſſacre the defenceleſs and unreſiſting inhabitants of Alexandria, and in the adoption of all his hypocritical and unprincipled falſhoods with a view to impoſe upon the Grand Vizier! It is no wonder that the man, who can think ſuch conduct deſerving of encomium, ſhould become the panegyriſt of Bonaparte.

But our obſerver has not the merit of *originality*, in his abuſe of the writer of the introduction to theſe letters. He had been anticipated by one of the *ſcavengers* of the Critical Review, a work which has once more thrown off the maſk, and now again diſplays the ſpirit of Jacobiniſm, in all its naked deformity. This man, ſtung to the quick, by the expoſure of his hero, "the firſt general of the age," calls the juſt and pertinent remarks on his character, in the introduction, "malignant effuſions, contemptible traſh;" and, in his zeal to exculpate the object of his adoration, he does not bluſh to affirm, that the expedition to Egypt, the invaſion of a country belonging not merely to a *neutral* power, but to an *ally* of the French Republic, without the ſmalleſt provocation, even without any pretended ground of complaint, in abſolute violation of all the laws of nations, as of every principle of honour, good faith, or common honeſty; he does not, we ſay, bluſh to affirm, that ſuch an expedition "is as juſtifiable as the generality of expeditions undertaken by warlike powers." * It is needleſs to comment on ſuch abandoned profligacy; it ſpeaks ſufficiently for itſelf.

The pſeudo-critic takes a freſh opportunity of venting his malice and his ſpleen, in his account of the pamphlet before us; the whole of which we ſhall extract for the amuſement of our readers. "The traſh obtruded on the public in the preface and notes to the Intercepted Letters is now ſo generally reprobated by all parties," (i. e. by all Republicans) "that theſe obſervations are almoſt ſuperfluous. They place, in a proper point of view," (becauſe they repeat his own falſhoods) "the ridiculous bombaſt and groſs abſurdity of the writer of the preface, and mark with due reprobation the *diſregard to truth* in the tranſlator in two inſtances, in which it was evidently his intention to deceive the public." †

* Crit. Rev. for May, 1800, Pp. 85, 86. † Ibid. June, p. 220.

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The only "intention to deceive the public," which we have been able to deſcry, is to be found in the obſerver and his critic. But we ſhall enable our readers to judge for themſelves, by laying before them the *two inſtances* of miſ-tranſlation which are ſaid to diſplay this *diſregard to truth*. In a letter from Pouſſielgue, we read, in alluſion to the treaty opened with the Grand Vizier, "*Le General Kleber met ſous les yeux du Directoire les notes qui contiennent l'analiſe de la conference*," which is thus tranſlated, "*General Kleber is now engaged in arranging for the Directory the notes which contain all the ſubſtance of the conference.*" The literal tranſlation would be this; *General Kleber ſends, for the inſpection of the Directory, the notes which contain the ſubſtance of the conference.* The inaccuracy is merely *verbal*; and it would require an uncommon portion of ſagacity to diſcover in it, that "total diſregard of the truth," which the obſerver, and his echo the critic, ſo confidently proclaim. For whether Kleber had actually prepared the notes, or was in the act of preparing them, while Pouſſielgue was writing, it is not poſſible to diſcover from the letters themſelves: nor is the fact itſelf of the ſmalleſt conſequence, for in either caſe they were meant to be ſent by the ſame conveyance as Pouſſielgue's letter, and the inaccurate tranſlation implies this as well as the literal tranſlation; ſo that there could be no poſſible intention to deceive. And yet this obſerver, not contented with the diſcovery of deception, where none exiſted, has the effrontery to aſcribe it to ſome ſiniſter "views of our miniſters." He then proceeds to the other inſtance of falſhood; "In "order to continue this ingenious deception, he afterwards tran- "ſlates 'le plan reſultant des notes *que lui envoye* le General Kleber,' "by theſe words, 'the plan reſulting from the notes which General "Kleber *is preparing to ſend him*.' The only inaccuracy here is in the words marked in italics, which ſhould be changed for theſe—*ſends to the Directory*. But in what the *deception* and *falſhood* conſiſt, we leave to wiſer heads than our own to diſcover; remarking only, that that muſt be a very *ingenious* deception indeed which is attempted "in the face of *unavoidable* detection" as the obſerver declares this to be!

It is the main object of this pamphlet to prove; 1. That Bonaparte is a *decided Anti-Jacobin!* 2. That in the vaſt effuſion of blood, of which he has been the immediate cauſe, he is not more culpable than the other Generals and Potentates of Europe; and 3. That the Britiſh Government ought, on the reception of his note to our Sovereign, to have entered into an immediate negociation with him. On the firſt and laſt of theſe points we have ſo frequently declared our opinion, that it is needleſs to repeat it here. As to the ſecond, the author ſeems to make no difference between the *aggreſſive* party in the war, and the parties who have only reſiſted an unjuſt aggreſſion; between the blood unavoidably ſhed in defenſive hoſtilities, and the carnage produced by unprovoked attacks and wanton maſſacres. As on the one hand, his penetration is ſo acute as clearly to ſee what is inviſible to all but himſelf; ſo, on the other, his judgment is ſo blind as not to perceive a diſtinction which is obvious to the plaineſt underſtanding.

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The author is very angry with Pouſſielgue for having diſcloſed the ſecrets of his priſon-houſe; and he labours hard, though unſucceſsfully, to convict him of miſrepreſentation, in his lamentable account of the ſtate of Egypt, and of the French army there. Of Bonaparte he ſpeaks with rapture; and kindly overlooking all thoſe enormities which render him an object of deteſtation to every virtuous man of the preſent day, and will infallibly ſecure the execration of future times, he repreſents him as a "character the moſt eminent, both for civil and military capacity, who, by a rare and almoſt unexampled aſſemblage of great and energetic qualities, amidſt the ſtorms and hurricanes of times more turbulent than the annals of the world can, perhaps, exhibit, has raiſed himſelf to the command of *the greateſt* and moſt powerful nation of Europe!" When we conſider *who* and *what* this man is, with his conduct and diſpoſition towards Great Britain, we are at a loſs for words to expreſs our abhorrence of his panegyriſt; to mark our opinion of the profligate writer, who thus adopts the ſentiments and the language of the Gallic Republicans, and who ſtoops to "a total diſregard of the truth" in order to exalt the moſt inveterate and unprincipled enemy of his country.

As to France being the *greateſt* nation of Europe, if the moſt abject ſubmiſſion, for a ſeries of years, to the abſolute ſway of ſucceſſive uſurpers, and a final acquieſcence in the tyrannical dominion of a *foreign* adventurer, obtained by violence and confirmed by perjury, conſtitute *greatneſs*, the aſſertion is undoubtedly true. The author conceives that "going into the minute particulars of Bonaparte's public conduct is a thing, perhaps, as little neceſſary as a recapitulation of all the paſt tranſactions of the different ſtages of the Revolution." That *he* has good reaſons for objecting to ſuch an expoſition of facts, we can eaſily believe; but *we* deem it ſo very neceſſary that all ſuch particulars ſhould be generally known, that, if no body elſe will *go into* them, we certainly will undertake that taſk ourſelves; convinced as we are, that it will afford much uſeful inſtruction to our cotemporaries, and convey a very beneficial leſſon to poſterity.

This obſerver chuſes to take it for granted, that the introduction to the intercepted correſpondence, having been written by a *confidential friend* of the miniſter, ſpeaks of courſe the exact ſentiments of the miniſter himſelf; whether that be the caſe or not, in the preſent inſtance, we ſhall not pretend to determine; but, a very little attention to "the evidence of *facts*," to which he ſo ſtrongly objects, would have ſufficed to convince this confident writer that the miniſter does not deem himſelf reſponſible for every thing which is contained in the writings, or uttered in the ſpeeches, of his "confidential friends."

The comments on the pretended grammatical errors of the writer of the introduction are truly curious in an author whoſe *real* deviations from grammatical accuracies are frequent. For inſtance—"it would have been the height of impolicy to have negociated," (to negociate) from *their* outſet, the conſular government *has* endeavoured," &c. &c.

The

The aſſertion (in P. 18) that the dearneſs of proviſions is imputable to the war is both falſe and malignant; and the remarks on the former negociations with the French Republic and the miniſter's ſubſequent declarations on the ſubject, are ſo puerile, and the attempt at perverſion and miſrepreſentation is ſo groſs, as rather to excite contempt than indignation.

In his peroration the author ingeniouſly contrives to blend a new panegyric on Bonaparte with a panegyric on the French Revolution; thereby combining the efforts of a Sheridan with thoſe of a Fox. Adverting to the diſcordant ſentiments which prevail reſpecting the character of the firſt conſul, he ſays:

"To ſuch as have never contemplated the French Revolution with other ſenſations than thoſe of terror, averſion, and diſguſt, the moſt eminent, powerful, and efficient inſtrument of its ſucceſs cannot but be an object of horror and deteſtation. Among thoſe who have looked at it as a ſcene which has called forth, exhibited, and given ſcope to a full exertion of all the ſtrongeſt powers and energies of which the nature of man is capable, of a diſplay of the higheſt efforts of ſuperior genius, of a ſtriking, and perhaps unequalled eminence of military talent, a promptitude in deciſion, an activity in execution, together with an inexhauſtible reſource of mind, the character of Bonaparte can hardly fail to have raiſed a high degree of aſtoniſhment; and, if what the Poet obſerves be true, that—

"Wonder is involuntary praiſe,"

they will find it difficult to withhold from him the tribute of their admiration." We ſhould be diſpoſed, on ſuch an occaſion, to prefer the interpretation of the lexicographer to that of the poet; the *former* defines wonder to "be the effect of novelty upon ignorance." But the paſſage ſufficiently explains the ſentiments and principles of the writer to render any farther obſervations from us ſuperfluous.

MISCELLANIES.

JACOBIN SOCIETIES.

THE following Jacobin Manifeſto has been put into our hands; but we do not mean to vouch for its authenticity. We can only ſay that its contents perfectly correſpond with the information which we received, at the time, of the movements of the Jacobins, immediately after the news of the *battle of Marengo* had reached this country. We have ſince been aſſured that the Delegates from the reſpective Societies of Great Britain, France, Ireland, &c. &c. have aſſembled and verified their powers.

DECLARATION OF THE NEW UNION, OR OF THE UNITED SOCIETIES OF ENGLAND, SCOTLAND, WALES, AND IRELAND, TO THE PARLIAMENT OF THE ARISTOCRACY OF THOSE COUNTRIES.

WHILST liberty of ſpeech, and of free diſcuſſion of our rights and our grievances remained, we deſired no other methods of compaſſing

paſſing thoſe ends which we deemed neceſſary to public juſtice and the ſafety of the country; but even the miſerable right of complaint being torn from us, by that conſummation of all tyranny, the operation of the Two Bills, we, who dared not ſpeak, formed the determination to act. We inſtantly, through our truſty Delegates, entered into a political alliance, offenſive and defenſive, with the *people of France:* we humbly conceive we had to the full as good a right to take this ſtep as you had (unauthorized by the country, by whom you were not choſen, being the mere creatures of a tyrannic court and a corrupt ariſtocracy) to enter of your own mere motion into foreign alliances for the ſuppreſſion of liberty. You have ſtopped every avenue to Reform with murderous arms, determined to impoſe, on the enlightened citizens of the preſent times, the accumulated frauds of the old governments: you have endeavoured to bind our ſouls with the chains of abſurd and ſtupid fanaticiſm, to which you pretend to bind yourſelves by the moſt horrid and reiterated perjuries: you have for ages enriched yourſelves at the expence, and with the property, of the ſtarving poor, whoſe end in the ſtreets, the workhouſe, the bloody-field, or at the gallows, you view even with pleaſure: you have long ſought to brutalize the minds of the Engliſh people to the level of your own, by familiarizing them with murder, aſſaſſination, and cowardly barbarity: you patronized Suwaroff, the bloody butcher of the North, who murdered in cold blood more than thirty thouſand men, women, and children; with your approbation you ſanctioned the bloody and infamous aſſaſſination at Raſtadt: you know no mercy;—death, everlaſting impriſonment, your Baſtile, are the rewards for every attempt at freedom. Forty gallant ſeamen, the victims of liberty, are this moment periſhing for want in the dungeons of the Engliſh Baſtile. Tyrants tremble; ſhudder at the glorious names of Bonaparte and Liberty! The hour of retribution approaches.

Our ſocieties conſiſt of a portion of the labourers, traders, and manufacturers, with a few of ſuch as are ſtyled the gentry in every country; of a very conſiderable number of the Citizens impriſoned in the Fleet, and of a great and increaſing number in the army. Convinced that no ſecure peace can be made by you with the Republic of France, we have ſent our terms to the grand Conſul—they are as follows:

An immediate ceſſation of hoſtilities, to be compaſſed on our part, on a certain day, by the grand fleet and the army; they previouſly and pro tempore diſcharging their preſent, and chuſing new, commanders and new officers. The new commanders of the army and fleet jointly to announce to the nations the commencement of the Britiſh Revolution; to the French people our deſires of peace, on the grounds of the two nations reciprocally guaranteeing each other's liberties. The military commanders, aſſiſted by a council of officers and other Citizens, to ſecure the perſons of all delinquents, malignants, and perſons dangerous to the new order of things: to declare and authorize the continuance of all the

inferior courts and conſtituted authorities for the preſervation of order, the ſecurity of property, and the due adminiſtration of juſtice; and, finally, to iſſue orders under their hands and ſeals for the calling together a convention within forty days by Univerſal Suffrage: the only oath to be required, fidelity to the Sovereign People according to the ſacred rights of Univerſal Suffrage. All perſons, without exception, ſaving fifty delinquents, to be eligible on thoſe terms. The convention to appoint five of their own body to perform, pro tempore, the functions of the executive government: within one year the permanent executive to be eſtabliſhed.

The ſocieties are unjuſtly accuſed of attempts at aſſaſſination, which they abhor; in proof of which, when, in the laſt ſummer, offers were made by certain ſoldiers, to aſſaſſinate the perſon, known by the title of king, as a mean, avaricious, and bloody minded tyrant, the ſupporter of all the ſlavery of the world, ſuch offers were not only rejected with diſdain, but intelligence thereof inſtantly forwarded to the Duke of Portland: but whatever may be done by the people in their ſovereign revolutionary character, the ſocieties neither deſire nor pretend to any controul; of this the nation may be aſſured, that the Foulons and thoſe infamous tools, always to be found in a corrupt magiſtracy, will never eſcape; nor ſhall one ſtone of the bloody and infamous Baſtile be left upon another.

Ordered that five hundred of theſe MSS. be circulated the ſame day in theſe nations; and that in Paris be printed, at the expence of the grand affiliation, one hundred thouſand for France; the ſame for Germany; the ſame for Batavia and Belgium; and fifty thouſand for the North in the ſeveral languages.

Lang—s delegate ambulatory fully accredited by the ſocieties of London, Edinburgh, Dublin, Paris, Milan, Altona, Hanover, Munich, Kingſton Jamaica, &c. &c.

PETER PINDAR.

JUST as this ſheet was going to the preſs, we received an account of the corporal puniſhment of this old and hardened offender. Writhing, it ſeems, under the laſh, which he ſo richly merited, and which was ſo ably laid on him by the celebrated author of the Baviad, finding no reſource in his hacknied and exhauſted Muſe, he determined to ſeek for ſatisfaction in a perſonal aſſault, and, in this determination, proceeded to the ſhop of Mr. Wright, where, very luckily, he found the object of his revenge. Having aſked the gentleman if his name was Gifford, and having received an anſwer in the affirmative, he inſtantly aimed a blow at that head where the means of his anguiſh and diſgrace had been conceived. Mr. Gifford, who is as active in body as in mind, caught the blow on his hand, wrenched the ſtick from his aſſailant, gave him two ſmart ſtrokes on the head, and was proceeding in the good work, when two gentlemen, who, unfortunately, happened to be preſent, interfered and prevented the farther execution of juſtice.

Peter was now turned, bleeding and bellowing, into the ſtreet, where his clamorous complaints ſoon drew around him a croud of hackney

hackney-coachmen and other lovers of fun, to whom he began to relate his melancholy ſtory; but, finding that his lamentations excited nothing but the mirth of his audience, and thinking it not improbable that a rotten egg might ſoon come to put the laſt poliſh to his countenance, he made off towards Saint Giles's, a croud of boys following at his heels.

Never was diſcomfiture and diſgrace ſo complete! Had he ſilently ſubmitted to the laſh, had he uttered his groans and execrations in ſecret, his pain might have been great, but it would have been unknown; his vanquiſher would have been robbed of half the honour of his victory, and the public of a moſt memorable, and we truſt, a moſt ſalutary example. Urged on by his evil genius, or, perhaps, by his profligate and cowardly companions, he ventures on that moſt deſperate and deſpicable of all literary expedients,—a THREATENING LETTER, thereby acknowledging his inability to defend himſelf with his pen, confeſſing his ſufferings from the paſt, and his dreadful apprehenſions of the future. Nay, as if all this were not degradation enough, as if he were not yet ſufficiently expoſed to the contempt of that puſillanimous town which had ſo long had the folly to fear him, he makes a laſt effort, he ſcrews up his courage with the full aſſurance of meeting with no reſiſtance; he drags his reluctant carcaſs to the foot of his antagoniſt, and tenders him a ſtaff wherewith to break his head!

It is impoſſible to contemplate the fall of this profligate poetaſter without calling to mind the old adage, that "*juſtice*, though ſhe has leaden feet, has iron hands." This wretched man (if, indeed, he can be ſo called) has triumphed in his malignancy for twenty years; he has grown grey in calumny; to ridicule the wiſe, to degrade the dignified, to torment the inoffenſive and the virtuous, has been the employment and the delight of his life; who, then, but ſuch as reſemble him in diſpoſition, will not rejoice at *his* being ridiculed, degraded, and tormented?

To *engage* a literary monſter, like Peter Pindar, "all filth and venom as he is," is a proof of no common fortitude and public-ſpirit; but, to perſevere in the combat till we are delivered of the baleful peſt, is an act which demands, and which we truſt will receive, the laſting gratitude of every ſincere friend of truth, juſtice, morality, and religion.

We cannot diſmiſs this article without a ſhort quotation from *the Epiſtle to Peter Pindar*. It is hardly neceſſary for us to ſay how applicable it is; how exactly the author ſeems to have forſeen the effect of his poem, or how punctually he has fulfilled his promiſe.

——————— "Lo, here I fix my ſtand,
"And dare the utmoſt of thy tongue and *hand*,
"Prepar'd each *threat* to baffle, or to ſpurn,
"Each *blow* with *tenfold vigour to return*.

We have heard many cenſures inflicted on the author of the Baviad for one charge preferred by him againſt his wretched aſſailant, in his laſt publication. That charge we ſhall not repeat here,

nor ſhall we examine how far it was juſtifiable or not. We ſcruple not to ſay, however, that againſt no other perſon, nor under any other circumſtances, would it be poſſible to defend or even excuſe it. It was always our opinion that Mr. Gifford ſhould have had recourſe to the *law* for the infliction of puniſhment on his deteſtable antagoniſt; and that opinion we ſtill retain. But, let thoſe who are ſo prompt to cenſure, recollect the provocation given. The wanton and unprovoked attack on the character of Mr. Gifford, contained every thing that was infamous and atrocious, ſhort of the one charge which has been the ſubject of difference; and the letter written to him, including a threat of aſſaſſination, was ſuch as would ſubject its writer to the puniſhment of the *gallows*. Theſe, ſurely, were no common provocations, and it would be the height of injuſtice to put them out of the queſtion in appreciating the chaſtiſement to which they give riſe. We ſhall, perhaps, have occaſion to reſume this ſubject hereafter.

RETROSPECT OF THE CAUSES, AND ADDITIONAL ANECDOTES, OF ENGLISH JACOBINISM.

TO THE EDITOR.

SIR,

WHEN an hiſtorian has once engaged to give a faithful tranſcript of the ſpirit of the times, however painful the record of the vices and follies of others may be to truth, he is bound to ſacrifice every other conſideration: thus putting the moſt favourable conſtruction upon what has paſſed in England ſince the French Revolution, if we compare it to a violent frenzy, acting upon the body politic, as the ſame diſeaſe would operate upon an individual, the ſymptoms of the former, however diſguſting, muſt be delineated. Now all the real, together with the embrio, and abortive enormities, which have diſgraced the laſt ſeven years, I am inclined to impute to the effect which the *monkey tricks* of the French Revolution have had upon the *loweſt*, the *weakeſt*, the *leaſt informed*, and the moſt juvenile part of the community. Upon theſe, the proximity of France has produced an effect ſimilar to the fabled fruit which hung in the ſight of Tantalus. I do not ſay every perſon engaged in the admiration of the French exhibition, had loſt his reaſon; on the contrary, ſeveral of the crafty and deſigning, who viewed things from more elevated ſituations, actually thought of converting the emotions and convulſions of their inferiors to ſiniſter advantages, whenever a proper opportunity ſhould offer.

But as the patience and diſſimulation neceſſary for carrying on any intrigue of length, or conſequence, are by no means congenial to the nature of Engliſhmen, John Bull, even in his irritation, could never be broke in to the diſcipline of the French or German clubbiſts. On the contrary, peeviſh and wiſhing for a prompt deciſion upon his caſe, and a redreſs of his grievances, and eſpecially

cially having the practice of his gallic neighbours before his eyes, while he diſtruſted the efficacy of his old mode of pulling down houſes or breaking windows, and when the revolutionary frenzy was the ſtrongeſt upon him, then the death of ſome particular character was deemed indiſpenſable. And as the moſt prominent objects generally engage the attention of another enraged animal, which gives a name to the populace of this country, ſo, the firſt character in the kingdom has ever appeared moſt obnoxious to the dangerous deſcription now alluded to, ſo far, that in one of the diviſion rooms of the London Correſponding Society, before the meetings were diſſolved, one perſon was ſo unguarded as to ſtand forth and propoſe himſelf as an *aſſaſſin* wo would fire a piſtol, and drop it, provided fifty perſons would ſtand by him, in order to give him the *chance* of an eſcape. This is a fact which, if neceſſary, could be aſcertained by perſons of good character. Nor can there be the leaſt doubt that the inſult committed upon his Majeſty, on his way to the Parliament Houſe, ſoon after the laſt meeting of the Correſponding Society, near Copenhagen-houſe, was the reſult of that aſſemblage. And, though Alderman Anderſon was treated with ridicule in a certain place for relating ſome imperfect rumour of that nature, it is undeniable that his Majeſty's intention of going to the Parliament Houſe on the enſuing Thurſday, was loudly announced upon that ground, by ſome conſpicuous perſon who made uſe of this phraſe, viz. that he hoped as many citizens as could make it convenient would go on Thurſday and give the old ——— the meeting.

Further, conſidering that this faction flattered themſelves with the poſſeſſion of the light of philoſophy, no one was ever more duped by its leaders. The moſt violent harangues of the field-orators always obtained the greateſt applauſe; and when one of them, near the Jew's Harp-houſe, made uſe of theſe terms:—"Citizens I dare ſay ſome of you have not taſted animal food for ſome time; and by and by, you'll all be ſtarved:" this pauſe, like the reſt, was anſwered with a loud huzza!

Relative to a defalcation in theſe aſſociations, in the moſt ſolemn aſſurances of veracity between man and man, I can now aſſert, that one of the blaſted fruits of the ſapleſs tree of liberty was a total diſregard to truth, or the ſanctity of an oath, whenever they ſtood in competition with the material intereſts of the party. Among other ſingle inſtances which I could adduce; when Watſon and Barrow were confined in Newgate, no leſs than five citizens came there to inform them of their readineſs to bring them through the charge, by ſwearing point blank to an *alibi*.

Now ſuch a diſpoſition in this ſociety cannot be juſtified, by quoting, as infidels will do, the examples of venal perjuries, among Chriſtian communities; becauſe the wretches, who thus proſtitute themſelves, are commonly of that caſt and character which is ſhunned by all other men. Among infidels, as in the caſe I have mentioned, the diſpoſition is general. Where all are bravoes

there is no occaſion for hirelings. Theſe, unlike the wretches that diſgrace the Chriſtian name, forſwear themſelves from *principle*, not for *pelf*. One of the five citizens, who volunteered his oath on the above occaſion, had been a reputable maſter ſhoemaker, in this city, many years, upon the ſame ſpot which had been occupied by his father, a man of unblemiſhed character. Such perſons, therefore, who accuſe the government of tyranny in the ſuſpenſion of the Habeas Corpus Act, do not conſider that if this ſalutary meaſure had not taken place while the ferment of Jacobinical Atheiſm was at its height, the latter would not only have crouded the bar with its witneſſes, but have introduced its partizans among the jury, and thus the ſubtilty of the ſerpent would have laughed at the ſimplicity of the dove.

Still in one ſenſe it may be ſaid that the London Correſponding Society never was A DELIBERATIVE BODY. All their proceedings were marked with raſhneſs, immaturity of judgment, and a manifeſt want of proper expedients. Yet in the former they did not by any means keep pace with ſome of their prompters on the other ſide of the water; for when a certain delegate was at Hamburgh, about two years ſince, and was admitted to a dinner with the French Conſul, Citizen Reinhard, he told me, ſaid the letter to a friend (on his return to this country) that they, the French, wanted ſome deſperate men in England; and I, ſaid the relator, to the perſon with whom he was ſpeaking, immediately mentioned you. *Aye, that was right, ſaid the latter, I would ſet fire to London, ſeize the Bank; give the democrats their money, and keep all the reſt.*

The mock-conſequence of theſe madmen, had it never gone beyond their meetings, would have been truly diverting: thus, one night, ſubſequent to the mutiny at the Nore, the "Floating Republic" having been toaſted at Furnival's-Inn Cellar in Holborn, and ſome words enſuing between one of the company, and a delegate who had been ſent to Portſmouth; the former exclaimed by way of reproach—"If it had not been for you, we ſhould have had the whole fleet in our hands."

In fact, as many a wife can witneſs, the rage for *liberty abroad*, while the ſocieties met, was the cauſe of no ſmall degree of *tyranny at home*. Theſe philoſophers, almoſt to a man, were impatient of denial or controul, and, while the glittering ſchemes of revolution were dancing in their imaginations, their dependants were, of all perſons in the world, the moſt inſignificant and contemptible. Hence one of their yoke-fellows, under a bitter ſenſe of her new ſufferings, complained to another, "*that ſhe was ſure her huſband had never done any good for himſelf ſince he had belonged to that gang of philoſophers.*

Preſuming that the *general outline* of ſimilar factions, drawn by Barruel and Robiſon, do not indiſcriminately apply to the Engliſh Revolutioniſt, I have been more careful in diſplaying the *particular* features of the latter with a view of convincing ſome perſons in the

the higher ranks of ſociety, that they *did not know their men*; that even taylors and ſhoemakers expected to be elected over their heads, in the general convention; that there was to be no eſtabliſhed religion, &c. and that the beſt friends of theſe demagogues could expect no greater privilege than that of "being laſt devoured." And at one period it was deſigned as no ſmall honour to the relative of an Iriſh nobleman, to ſmuggle him over to the coaſt of France, and then to have ſurprized him with the intelligence, that his colleagues had choſen him jointly *with themſelves*, as delegates from the people of England and Ireland! The ſtigma, Sir, which the immortal Shakeſpeare has applied, in a phyſical ſenſe, to the "man who hath no muſic in himſelf," &c. is more ſtrongly applicable in a moral view: the Atheiſt, Sir, who has no perception of the harmony of creation, or who, to uſe a plain phraſe, ſees every thing out of tune, has all that defect in his intellect, which in the other, may go no deeper than the external ear. Thus, if the mind, which is the moſt excellent, is perverted, its latter depravity muſt increaſe in proportion to its priſtine worth: otherwiſe, in ſpite of the preſent comparative tranquillity, and amelioration of a neighbouring people, united with the growing contempt of infidel principles, men, if ſuch they may be called, would not ſtill be found in England foaming, as it were, to act all the French tragedies over again. Nor would one hundred perſons have been collected to celebrate the late French 14th of July, in two of their dens in this metropolis, in which, in addition to their blaſphemy of the Chriſtian religion, their narrow and revengeful ſouls were poured out with the following libations:

"May the blood of the ariſtocrats flow, and democracy ſwim upon the ſtream."

"May the heads of the ariſtocrats form ſtepping ſtones for the riſe of the democrats."*

As I am perſuaded the vigilance of the magiſtracy, and the contempt of the nation at large, will prevent the renewal of the diſguſtful ſcenes which I have deſcribed; beſides the particular uſes of theſe anecdotes, I am encouraged to hope, that, upon a

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* It is curious to obſerve the manner in which this fête was noticed in the French papers; the Moniteur of the 11th Thermidor, (23d ult.) probably thinking it too precious to paſs over in ſilence, announced it in the following terms:

"Un certain nombre de membres de la ſocietè de correſpondence (Correſponding Society) ſe ſont réunis lundi dernier dans une maiſon ſituée prés de Moor-Fields, pour célébrer l'anniverſaire du Quatorze Juillet Francais: cette fête a durée quſquá 5 heures du matin. Il y a ête portè des toaſts et chantè des couplets en l'honneur de ce mémorable événement."

Probably the toaſts alluded to were deemed too ſanguinary for the preſent ſtate of regenerated France.

general ſcale, what I have before publiſhed, as the only Hiſtory of the Riſe of Engliſh Jacobiniſm, may be found an uſeful Supplement to Barruel and Profeſſor Robiſon, and with them contribute, to preſerve the public mind from the machinations of frantic and ambitious men, who can riſe to no eminence but from the general debaſement of mankind and the degradation of the ſpecies.

W. HAMILTON REID.

POETRY.

THE OLD ENGLISH GENTLEMAN.—CANTO THE THIRD.

(Continued from P. 233.)

The RUNNING MATCH.

STRAIT at his beck as all drew near the knight,
He bade, his boſom bounding at the ſight,
The buxom troop their wonted ſports renew,
Or "Hunt the Slipper," or "the ball" purſue;
At "Blindman's Buff" along the verdure play,
Or "drop the Handkerchief," in quaint array;
Till now, to crown the whole with feſtal grace,
Sir Humphrey to the girls propos'd a race,
And, for the damſel who outrun the reſt,
Nam'd the fair prize, and ey'd each eager breaſt—
A prize that *Allan's* ſelf would ſoon beſtow,
Enough to ſet their boſoms in a glow.
"A chaplet ſweet (he cried) no maid would miſs,
And mark, ye dainty girls! a ſweeter kiſs!"
The garland, tho' it told October ſear
In each dim floret of the waning year;
Yet, beaming thro' the cornflower's modeſt blue,
And the pale panſy of a fainter hue,
The marigold's intenſer flame diſplay'd;
"So (cried the Knight) ſhall burn the Victor-maid!"
Gay from the porch, to meet the ruſtic troop,
Advanc'd the ladies in a motley groupe.
There, madam *Squintall* ponder'd o'er the ſhow;
Her daughter tripping on fantaſtic toe:
And lo, her eyeballs ſtern on *Juliet* nail'd,
Prue ſtood, as in her mother earth dovetail'd.
Now all on tiptoe, ſingled out by lot,
Appear'd four laſſes on the appointed ſpot;
One, for the match, perhaps, too tightly lac'd
As taper'd, like the inverted cone, her waiſt,
Who ſtruggling to be crown'd, it ſeems, the firſt,
Had, ere ſhe ſtarted, all her braces burſt—
More politic and wiſe, *another* maid
In "*azure bedgown*" airily array'd,

Its flowings by a ſaſh of pink repreſt,
Her baſhful cheek low-bent upon her breaſt;
Her cheek, by which the Bard would deem outdone,
The melting peach, "its ſide againſt the ſun."—
Another, neat at every pretty point,
And ſupple at each lubricated joint,
With features larger from a cap round-ear'd,
And "*ſhining elbows*" that ſo plump appear'd,
With lovely feet ſo famous at the fair,
That drew, where'er ſhe ſtepp'd, the ruſtic ſtare;
And ankles that, ſo delicate and ſmooth,
Won vaſt applauſe from every buzzing booth—
The *laſt*, attracting to her eaſy mien,
Her native elegance, each eye, I ween,
Adorning, by her ſimple grace, a gown
Though nicely-needled, plain and ruſſet-brown,
With 'kerchief ſnowy-white, without a flaw,
And light upon her head a hat of ſtraw
Tied with a purple ribbon, whoſe bright hue
O'er her young bloom a kindling luſtre threw,
Where gleam'd ſome ſunny freckles ſprinkled thin,
To give new richneſs to her lucid ſkin:
Thus, o'er the thorn, amidſt the vernal beam,
Thin-ſprent at firſt, its earlier bloſſoms gleam.
And quaintly lurk'd beneath her eye, a mole
Whence her dark orbs an arch effulgence ſtole;
Whilſt, heaving as ſweet *Emma's* boſom heav'd,
A ringlet's golden glow her kerchief's white reliev'd.

— — — — — — — — — — —

"Strait at the ſignal, ſtarted "*bedgown blue*,"
And, as on airy pinion, *Emma* flew;
And "*burſted boddice*" ſeem'd to mock the wind
In ſpeed, and "*ſhining elbows*" puff'd behind.
Hot was the race. Now "*burſted ſtays*" beſide,
With ſtrong exertion e'en with *Emma* vied:
Now "*bedgown blue*" had *Emma* far outſtripp'd;
And now "*blue bedgown*" on a ſudden ſlipp'd,
And, half-recovering, ſlided off, as ſhod
With glaſs, and tumbled on the ſhaven ſod;
When *Emma* paſs'd, and, diſtancing the reſt,
Sprung to the gaol, the victor-girl, confeſt.
The flowery garland *Allan* wav'd in air,
With eager tranſport ſeiz'd the panting fair;
Deep as ſhe bluſh'd, her hat of ſtraw unbound,
And with the wreath her ſtarting treſſes crown'd,
And, haſtening to confer a brighter palm,
Breath'd o'er her lips, and ſtole ambroſial balm."

Death

Death of the OLD ROAN HORSE.

" He paus'd ; when, ſudden, from behind the trees,
A clattering noiſe came wafted on the breeze.
And now, diſtinct, the ſound of hoofs was heard,
Tho' neither horſeman's form, nor horſe appear'd ;
Till, wheeling round the foreſt-ſkirts, was ſeen
The poor old *Roany* on the level green ;
Who, galloping towards his maſter, ſped,
And oft, with feeble efforts, rais'd his head
Expanding his wide noſtrils as for air,
Whilſt each dim eye-ball caſt a tranſient glare ;
Then, as his maſter he eſſay'd to greet,
Stagger'd, and, falling at Sir Humphrey's feet,
Neigh'd, with the triumph of a moment fir'd,
And faintly neigh'd again, and ſtrait expir'd.
" Alas ! (Sir Humphrey cried) my generous Roan !
" Faithful for thrice ten years ! for ever gone !
" How often hath thy back, from jocund morn
" To cloſing eve thy grateful maſter borne !
" How proud wert thou, with purple houſings deck'd,
" And prancing too impatient to be check'd,
" When, Sheriff to the county-town I rode ;—
" Yes ! with thy maſter's pomp, thy ſpirit glow'd.
" And old, my *Roany*, we together grew,
" To the firſt vows of youthful friendſhip true.
" Yes ! thou wert true, tho' ſtruggling in the graſp
" Of death, yet faithful at thy lateſt gaſp !"
— — — — — — — — —
Thus ſpoke the Knight ; and weeping, like a child,
Thro' many a tear, with conſcious pleaſure ſmil'd ;
As memory, viewing time's unruffled courſe,
Trac'd back his fondneſs for his aged horſe."

Funeral of Sir HUMPHREY.

" Tho' death ! thy every feature chill the ſoul,
Yet, lo ! thy * herſes, more terrific, roll !
" How lengthen'd to the view the Andarton-glooms,
When thy pale ſteeds high ſhook their ſable plumes ;
When, at the waving of thy lurid torch,
Where, hung above the little woodbin'd porch,
Thy hatchment ſeem'd to tremble in the glare,
How darken'd round the deep nocturnal air !
" But whilſt thy herſe, in long proceſſion drawn,
Diſplay'd its dreadful trappings down the lawn,
Whilſt good *Sir Humphrey's* venerable coach
Made to the churchyard-ſtile its ſlow approach,

* " *Pompa mortis magis terret, quam mors ipſa.*"

How

How teem'd, as fancy all her visions brought,
With grief and terror every pause of thought!
" Yet *Allan*, as the whole impassion'd croud;
Or wept in silent woe, or sobb'd aloud,
Drew from the funeral sob, the funeral tear,
The joy of grief that scatter'd every fear."
— — — — — — — — — —
" The vault now left, amidst the charnel air,
One solitary mourner linger'd there——
One poor domestic breath'd the unnotic'd moan,
And, with cold nose, still press'd the dripping stone."
— — — — — — — — — —
" Oft, whilst his Lord was ill, the butler said
Poor *Cato* howl'd, and sadly droop'd his head.—
" Then, weeks ago, while shudder'd every limb,
" I saw the fount o'erflow its rocky brim;
" And, where so late it cast the limpid gleam,
" Swell round its mossy beech, a puddle stream.
— — — — — — — — — —
" And O! the moment when the Knight was dead
The tenants knew; for all the rooks were fled."
— — — — — — — — — —
" Alas! whilst grief and fear survey the tomb,
All nature wears a sympathetic gloom.
Hence, ere the valued friend hath clos'd his eyes,
From every breeze we steal presaging sighs;
See, cold and fallow, the forsaken grove,
And hear lorn fountains wail o'er those we love!"

To the Author of the Epistle to PETER PINDAR.

GIFFORD, to thy impressive lines belong,
The proud distinctions of superior song!
The lash thou mak'st the HARDENED WRETCH endure,
Though it cuts deeply—only " cuts to cure:"
For all thy writings to these objects tend,
To prove thyself the muse, and virtue's friend!
Proceed, great poet! scourge a vicious age,
Drive vice and folly from the world's wide stage,
'Gainst impious ribaldry thy faulchion wield,
And o'er each timid virtue spread thy shield!
Be this thy satire's character and praise;
The strength of JUVENAL, in purer lays!

July, 20th 1809. F.

HISTORY.

SUMMARY OF POLITICS.

NO circumſtance has occurred during the preſent month to enable us to form any deciſive opinion reſpecting the renewal of hoſtilities, or the probable termination of this momentous conteſt; on the contrary, the ſtate of Europe exhibits ſuch a variety of contradictory ſymptoms, that reaſon is baffled in the vain attempt to appreciate them, and that oppoſite concluſions might be drawn from them, with equal plauſiveneſs, and almoſt with an equal chance of juſtification by future events. One thing is, however, unfortunately, clear; that the French have reaped, and ſtill continue to reap, every poſſible advantage from the fatal Convention concluded by General Melas. In violation of, what we have always underſtood to be, its formal ſtipulations, they have greatly reinforced their army in Italy, have filled the conquered countries with their licentious hordes, and have levied enormous contributions, and even raiſed troops, in States, the *independence* of which they had formally proclaimed. In Germany, too, in virtue of the late Convention, they have reaped all the benefit of ſucceſsful warfare, without any of its concomitant riſks. Nearly the whole of the Republican force has been ſubſiſting, for ſome time paſt, on the plunder of the neighbouring countries.

The fiat of *Bonaparte* has produced *another* Revolution, in the *free* State of Switzerland, on the *laſt* French model. The hardy mountaineers, ſtill retaining ſome portion of their native character, vented their indignation in *words*; but ſubmiſſion enſued. An attempt has been made by the firſt Conſul to intimidate the Court of Portugal into a compliance with his demand of 1,250,000*l*. and of a breach of its treaty with this country; the threatened conſequence of a refuſal is the invaſion of Portugal, with an army of 60,0000 men. This is nothing more than the revival of an old project of the Directory, firſt, indeed, conceived by their predeceſſors, the Briſſotins and the Robeſpierreans; who early determined to ſend a French Army into Spain, with a view, firſt, to ſubjugate and *revolutionize* Portugal, and afterwards to plunder and *republicanize* Spain herſelf. Naples has alſo been threatened with a freſh invaſion. But the execution of this threat muſt entirely depend on the conduct of the other powers. *Ruſſia* is bound, by treaty, to defend the kingdom of Naples, againſt every aſſailant. As the views of Bonaparte proceed to unfold themſelves, the truth of all our obſervations reſpecting him is manifeſted; and the folly of thoſe ſapient politicians who inſiſted on the determined enmity of their favourite to Jacobinical principles, expoſed. In ſhort, we defy any man to ſhew in what the policy of Bonaparte, reſpecting foreign ſtates, differs from that of Briſſot and of Robeſpierre. The object of every ſucceſſive Uſurper, from the murder of the King to the ſubmiſſion of his ſubjects to a Corſican adventurer, has been the ſame, though a change of circumſtances has compelled them to vary, in a certain degree, their means of attaining it.

Yet

Yet amidſt this impending danger, which threatens with deſtruction every throne and every government, the conduct of the different continental powers is ſo wavering and indeciſive, as to juſtify the formation of contradictory opinions reſpecting their intentions. *Appearances*, indeed, ſeem to ſanction the belief that they will ultimately take ſome effectual ſtep for preventing the *Republic of France* from being converted into the *Republic of Europe*. But we have been ſo often deceived by appearances, that we ſhall no longer attempt to *reaſon* from them.—The lapſe of another month will probably ſuffice to develope thoſe plans which are, at preſent, involved in impenetrable obſcurity.

UNITED STATES OF AMERICA.

UNFAVOURABLE as our accounts of the internal ſituation of this country have lately been, the advices which we have, ſince the publication of our laſt number, received from Philadelphia, not only confirm the truth of our former ſtatements, but repreſent the conflict of parties as becoming every day more violent, and the increaſe of diſaffection to the Federal (or general) Government as ſurpaſſing all former example. The indeciſive, and truely contemptible conduct of the preſident (ADAMS) has produced the conſequences, which were foreſeen, and foretold too, the moment he dabaſed himſelf by becoming the tool of TALLEYRAND. Not only did he appoint another ſupplicating embaſſy at the ſuggeſtion of that arch rebel and apoſtate, but, if the Senate had not over-ruled his nomination, the embaſſy would have conſiſted of one man inſtead of three, and that one (Mr. MURRAY) would have been the very perſon *named by* TALLEYRAND *himſelf!!!*—"This ſtep," ſaid a writer on that occaſion, "will be followed by "the loſs of every friend worth his preſerving. To gain and to "preſerve friends, a preſident muſt act with vigour, ſteadineſs, and "conſiſtency; he muſt encourage his adherents by ſhewing them "that he profits from their attachment; he muſt clap his own "ſhoulder to the wheel and maintain the ground that has been gained "for him; for thoſe men muſt be more than mortal, who will per-"ſevere in the Syſiphean taſk of ſupporting a government that is "everlaſtingly recoiling."

Numerous are the proofs of the correctneſs of this prediction. All thoſe perſons in America, who rejoiced at the proſpect of ſeeing their country entirely reſcued from French intrigue and corruption, have turned, with diſguſt, from Mr. ADAMS, and from thoſe meaſures, which have an evident tendency to renew, and to ſtrengthen, the contaminating alliance. Many gentlemen, who have great influence in their reſpective neighbourhoods and ſtates, and who uſed to exert that influence with uncommon zeal and effect, have, ſince the new miſſion to France, ſhut themſelves up in inactivity and ſilence. Several of the moſt able and worthy, amongſt the members of congreſs, have vacated their ſeats: Meſſrs. ALLEN, CHAMPLIN, GORDON, READ, HUGER, &c. &c. have, in the public prints, expreſſed

expreſſed their reſolution of ſerving no longer, calling upon their conſtituents to chooſe others in their ſtead. But, amidſt all this abandonment, nothing ſeems to have produced ſo deep a depreſſion of ſpirit, amongſt the friends of the Federal Government, as the portentous reſignation of Mr. THEODORE SEDGWICK, ſpeaker of the Houſe of Repreſentatives. This gentleman has long ſtood very high in the eſtimation of his countrymen in general. He is a native, and has always been an inhabitant, of the colony of Maſſachuſet's Bay; a man of independent fortune, of eminent talents, and of unimpeached honour and honeſty. He is ſaid to have been a *whig* during the rebellion, for which *we* certainly give him no credit; but he appears to have been deluded, rather than to have entered voluntarily, into meaſures of reſiſtance againſt the lawful authority of his ſovereign; for, at the cloſe of the unhappy conteſt, inſtead of imitating the conduct of the far greater part of his accomplices, in preſenting and pillaging the loyaliſts, who remained in his vicinity, he generouſly diſtinguiſhed himſelf as their advocate and protector.—He contributed largely towards the adoption of all thoſe ſalutary meaſures, by which the United States were revived from that ſtate of decrepitude and diſgrace, which was the firſt fruit of their independence. He was a member of the convention that formed the preſent Federal Conſtitution, and has, ever ſince, been a member of congreſs. While in the Houſe of Repreſentatives, he was the leader of the Federal party: to his eloquence, and his high reputation for wiſdom and integrity, was very juſtly aſcribed the preponderance which the Federaliſts long enjoyed in the lower houſe. In 1797, when it was thought, that his influence in the Houſe of Repreſentatives could be diſpenſed with, he was choſen a member of the Senate, where he remained till the times ſeeming again to call for him in the lower houſe, he moſt diſintereſtedly reſigned his place in the Senate for the purpoſe of ſerving as a repreſentative. Upon the meeting of congreſs he was choſen (almoſt unanimouſly) ſpeaker of the Houſe of Repreſentatives, in which ſituation he remained till a few days previous to the date of our letters. Such is the man, who, by his recent reſignation, has ſtrongly depicted the deſpair of the Federal party, and fixed the ſeal of reprobation on the weak (not to ſay wicked) meaſures of Mr. ADAMS.

The canvaſſing preparative to the *election of preſident* (which will take place in October next) is conducted with that rancour and indecency, which are peculiar to American politics. ADAMS and JEFFERSON are again the candidates. The former is called a "*peculator*," a "*head-ſtrong aſs*," a "*tyrant*," a "*blind, bald, tooth-leſs dotard;*" the latter, a "*Jacobin*," a *traitor*, and an *Atheiſt*."—Whether theſe good people ſpeak *truth* of one another we will not pretend to ſay; but, if they do, we leave Meſſrs. ERSKINE and GREY to envy them the bleſſings of their much-boaſted "repreſentative government," which, we have been impudently told, is the only ſyſtem, capable of ſecuring to a nation *talents* and *virtues* in its chiefs. For our part, we are ſtill content to leave the election to God, well aſſured as we are, that our ſins muſt excite his

his direſt diſpleaſure, ere he will ſend to rule over us a being ſo bad as the beſt of theſe republican candidates is, by his own countrymen, repreſented to be.

A new loan of three millions and a half of dollars (about 800,000l.) has been ſet on foot. This loan, like the former, is at *eight* per cent. notwithſtanding the army is diſbanded, and notwithſtanding there does not now exiſt, as before, the pretext of the probability of a war! We have obſerved that the mode of this loan is calculated for the convenience of *foreigners*, which proves either that the *natives* do not underſtand the value of property of this kind, or that the government is wonderfully hoſpitable. Nine-tenths of the whole ſum, as was the caſe with the laſt loan, will finally come from the pockets of Britiſh ſubjects. It is certainly very generous in them to give us eight per cent. when we can hardly get five at home; but ſhould JEFFERSON be elected preſident, ſhould any other unexpected accident deſtroy the Federal Government, or ſhould a rupture take place between this country and America, the receiving of *one* eight per cent. would be but a poor conſolation for the loſs of the principal; for, in either of thoſe caſes, the certificates of American ſtock would, as ſmoking is now out of faſhion, be applicable to no earthly purpoſe. The firſt object of the Jefferſonian adminiſtration will be, if the war in Europe continue, to throw America into the ſcale of France. If the war ceaſes, they will revive the project of *commercial reſtrictions*, in order to turn the trade of their country from Great Britain. In either caſe, they will produce a quarrel with us (if, indeed, Mr. ADAMS has not already prepared one to their hands), and, notwithſtanding the ſtipulations of the treaty, we have not the leaſt doubt but they will confiſcate all Britiſh property, whether real or perſonal, whether in private debts or in the public funds. Some provident ſpeculators, (amongſt whom is a *Barriſter*, famous for his attachment to the unfortunate ſons of liberty,) have, we underſtand, ſent over their ſons, or other relations, to whom the ſtock may, on any ſudden emergency, be transferred; and who, by forſwearing their King and becoming *Citizens* will be in a capacity to prevent the confiſcation; but, beſides the great chance that there would be of the ſtock falling in value from a hundred to one, we beg leave to remind theſe ſagacious ſtock-holders of a circumſtance that took place between *two brothers* during the American rebellion. Seeing the ſtorm approaching, they agreed, in order to avoid loſing, whichever ſide might triumph, to veſt the whole of their joint property in one, who was to remain amongſt the rebels, while the other joined the loyaliſts. Peace being made, the loyaliſt returned to enjoy what had been ſo prudently preſerved; when, behold! the rebel, having found, by experience, that two eſtates were better than one, drove his brother from the door, and, as the baniſhment law was as yet unrepealed, threatened, if he returned, to inform againſt him as a traitor, and to have him hanged upon one of the trees which he dared to lay claim to as his own!—This fact is well known in Georgia, where the name of T*****r will long be ſynonymous with every thing that is fraudulent, hard-hearted, and unnatural.

The

The ſeat of the Federal Government is, this year, to be removed into a *wood* in Maryland, called the *city of Waſhington*. From the "*Capitol*" of this city, *one wing* of which is, we are informed, ſo far finiſhed as to be fit to receive the Congreſs, the members muſt go four miles to a little place, called George Town, to their lodgings! Some people ſuppoſe, that, when the government retires into this deſert, it will, like the Grand Lama, be adored, becauſe it will never be ſeen; others ſuppoſe, that the ſpot will ſoon be rendered rich and populous by the vaſt concourſe of pilgrims, who will, doubtleſs, flock to the tomb of General Waſhington, whoſe body is to be removed thither from Mount Vernon; there are, however, others, who, far from having any hopes of this ſort, ſcruple not to aver, that, if any thing would haſten the down-fall of this tottering fabric of a government, it certainly would be the ridiculous removal in queſtion.

TO CORRESPONDENTS.

THE letter of *Miſo-Repard*, on the very indecent attack on a moſt worthy, reſpectable, and ſound divine, on the *Endeavour Society*, and on the great body of regular clergy, by the LECTURER of *St. George's, Southwark*, was fully intended for inſertion in the preſent Number; but its length and the preſſure of other matter, of a more temporary nature, have reduced us to the unavoidable neceſſity of poſtponing its appearance till our next, when it ſhall certainly have place; together with ſome obſervations of our own on the ſubject, in which we ſhall endeavour to prove that the ignorance of the ſaid Lecturer of the doctrine and diſcipline of the Church, is only to be equalled by his raſhneſs and preſumption; and to convince the *Church-wardens* of his pariſh, that by failing to complain of his conduct to the Biſhop they are themſelves guilty of a breach of duty.

A. X. may reſt aſſured, that in diſcharging our duties as critics we did not loſe our feelings as men; and thoſe feelings lead us to applaud his diſintereſted zeal, and his benevolent deſign.

"Appius Claudius" ſhall appear in our next.

"A Conſtant Reader" objects to our adduction of proofs againſt the Quakers from BUGG and LESLIE. On what principle his objection is founded we are utterly unable to conceive.

We are obliged to N. S. for his good opinions of us, which we ſhall endeavour to deſerve. The work which he mentions will not eſcape our notice.—The Friendly Hints of "A True Briton" ſhall be duly attended to.

The letters from Profeſſor BOETTIGER and Mr. WALKER, with farther comments on the State of Literature in Germany, will be inſerted in the Appendix to the ſixth volume of our Review, which will be publiſhed on the firſt of October.

We mean to embrace the ſame opportunity for finiſhing our account of the proceedings of the American Commiſſioners reſpecting Britiſh claims, and for inſerting ſeveral communications, which have been long in hand, from different Correſpondents.—That Appendix will contain a review of Foreign Literature, with an Index and Table of Contents to the volume.

APPENDIX

TO VOLUME VI.

ART. I. Arnould's *Syſteme Maritime et Politique des Europeens, &c. The Maritime and Political Syſtem of the Europeans, &c.*

(*Concluded from the Appendix to Vol.* IV. P. 490.)

IN the ninth Chapter the maritime ſituation and intereſts of the Turkiſh Empire are examined. No people on earth enjoys a larger extent of coaſt, and more advantageous poſitions for every ſpecies of commerce; but no people is more neglectful of all thoſe advantages. The ſituation of Conſtantinople commands the moſt beneficial connections between the three parts of the old world: but the trade of Turkey is in the hands of all people who chuſe to carry it on. Satisfied with the native opulence of their dominions, the views of the Turks extend no further than to enjoy what nature has ſo liberally beſtowed upon them, and to purchaſe with the ſurpluſage of their territorial productions, the luxuries of other countries, or ſuch articles as long uſe has rendered neceſſary. As theſe can be procured without moving out of that circle of domeſtic indolence, which conſtitutes the happineſs of a Turk, they habitually remain in a ſtate of traditional inactivity; and let other nations reap the profits of that immenſe commerce which they might with ſuch facility monopolize. Invaſions and conqueſts were formerly the main objects of the Turkiſh politics; but it is long ſince their armies and fleets have ceaſed to impreſs Europe with terror: they ſeem of late deſirous of living in peace with thoſe ſeveral nations againſt which they once were ſo ready to direct their martial ſpirit. This, indeed, is in a great meaſure evaporated, and has given way to a variety of commercial connections, highly profitable to their ancient enemies, and ſufficiently beneficial to themſelves, conſidering their inaptitude to engage in any ſchemes, however lucrative, wherein much attention to buſineſs, and much activity are neceſſary. Thus the immenſe fleets they poſſeſſed in the days of their grandeur, after the taking of Conſtantinople, and their conqueſts on the European Continent, were entirely devoted to warlike expeditions. The ſame genius preſides over their maritime politics at this day. They have no idea of commercial enterpriſe, and their exertions at ſea are wholly confined to offenſive and defenſive meaſures. Two powers threaten, of late, to overturn the Ottoman Empire: the one by land, the

other both by ſea and land. The firſt is Auſtria; the ſecond Ruſſia. The ſucceſſes of theſe powers have not induced the Turks to adopt more effectual meaſures to reſiſt them, by properly manning their marine, which can only be done by augmenting their commerce, and taking more of it into their own hands; but it is hardly probable they will ever depart from their old track In the true ſpirit of a French ſpeculator, Citizen Arnould expreſſes great apprehenſions of the poſſible conſequences that may enſue from the coalition of Great Britain, Auſtria, and Ruſſia. Were thoſe three powers once maſters of the Mediterranean, they would, he doubts not, exclude from its navigation all thoſe who now enjoy it. England particularly would furniſh the whole Levant with her manufactures, and the produce of her Indian trade. The corn of Barbary, and perhaps of Poland itſelf, by means of the Black Sea, would be at their diſpoſal, and that of her two allies. To obviate ſuch events, he propoſes, of courſe, the union of France, Turkey, and all thoſe powers that have concerns in the Mediterranean: he carefully inſinuates the probability that France would prevail upon the Turkiſh Miniſtry to grant her a communication with the Eaſt Indies through their Aſiatic dominions, which would prove a powerful means of counter acting the monopolizing projects of the Engliſh in India. The naval ſtrength of Turkey, according to this writer, amounted, at the time of the revolution, to eighty ſhips, thirty from ſeventy-four to fifty guns, and fifty frigates from fifty guns downwards, beſides an hundred and more of other veſſels of different ſizes. The ſhips of the line and frigates carry about three thouſand guns, and the number of ſeamen in the whole navy amounted to fifty thouſand.

The ſtates of Barbary are the ſubject of the tenth Chapter. They chiefly owe their origin to thoſe exiles and emigrants, whom the unjuſt and impolitic perſecution of Ferdinand expelled from Spain, their native country, after he had ſubdued the kingdom of Granada, the ſole remaining one of thoſe which the Moors had founded in Spain. After taking refuge in Africa, reſentment incited them to exerciſe their vengeance on their conquerors and perſecutors, in the manner that appeared moſt practicable. They fitted out ſhips of force, with which they interrupted the commerce of Spain, ſeizing their trading veſſels, and making ſlaves of their crews. They ſometimes landed in thoſe parts of that kingdom which lay on the Mediterranean, plundering the villages and country ſeats, and carrying off the inhabitants. During the ſixteenth and ſeventeenth centuries, their depredations were ſeverely felt not only by the Spaniards, but by the people of Italy, and, indeed, by all

all the nations of Chriſtendom. Bigotry and avarice united with the ſpirit of revenge that first prompted them to wage this predatory war. As they enriched themſelves by the many prizes they continually made on the great maſs of European trade, it was with difficulty they were prevailed upon to enter into ſeparate treaties of peace with any of the Chriſtian powers: and they agreed to none that were not, in their conſequences, more beneficial to them than a continuation of hoſtilities. Excluſive of pecuniary donations, they were furniſhed with naval ſtores and ſupplies of all kinds for the equipment of their ſhipping, together with cannon and ammunition. The ſame policy continues to this day: they have and ſeek no other employment than to cruiſe in thoſe tracks that are frequented by the trading veſſels of the ſtates with which they are not on peaceable terms, and they are careful that the number of thoſe ſhall be large enough to keep their ſeamen in conſtant activity, and to preſerve in its full energy the piratical ſpirit which they have made the baſis of their exiſtence. At the head of this ſyſtem of maritime depredation ſtands the famous military republic of Algiers. Its two aſſociates, Tunis and Tripoli, are much inferior to it in naval ſtrength: the firſt of theſe latter ſeems leſs inclined to piracy than the two others; but they all three ſtill furniſh the beſt naval officers and ſeamen on board the Turkiſh fleets: for which reaſon the Porte treats them not as ſubject, but independent, ſtates, contenting itſelf with their nominal allegiance, and requiring no other proof of it than their voluntary aſſiſtance in time of war, for which they receive the highest remunerations. The Chriſtian powers, with which the ſtates of Barbary are chiefly connected, are France, and thoſe in the North of Europe. As they draw from theſe their naval ſupplies, they are not unwilling to admit them to pacific treaties, not forgetting, however, to render theſe eſſentially conducive to promote their predatory hoſtilities againſt others, by ſtipulating for every article neceſſary for the conſtruction and fitting out of their ſhipping.

Citizen Arnould repreſents his countrymen as the favourites at Algiers and Tunis. This preference he aſcribes to their ſociable character and engaging manners much more than to the advantages derived from the trade and communication with France. Nor does he fail, when ſpeaking of the maritime ſyſtem of Morocco, which is ſimilar to that of the other piratical ſtates, to repreſent the permiſſion granted to it by the Engliſh, to repair its ſhips at Gibraltar, as proceeding from the deſire of enabling them to diſtreſs the commerce of other nations, in conjunction with other piratical ſtates, with which from the ſame motive England is careful to maintain a friendly connection.

The eleventh chapter is employed in the inveſtigation of the maritime ſyſtem of the Dutch, on whom he juſtly beſtows the praiſe of being in the North what the Venetians were in the South of Europe, the brighteſt examples of perſeverance, courage, and induſtry in national enterpriſe and improvements. The writer is very zealous in doing juſtice to the naval exploits of the Dutch, whom he deſcribes as acting a brilliant part at ſea in the earlieſt periods of modern hiſtory. They flouriſhed as a powerful people on that element, from the tenth to the ſixteenth century, when they became a maritime nation of the greateſt importance. This riſe was due to the laborious induſtry with which they cultivated every branch of trade of which their country and circumſtances were ſuſceptible. Their attention at home was taken up with the melioration of every mechanical art and every ſpecies of manufacture. They invented a number of thoſe domeſtic inſtruments and utenſils, ſo uſeful for the purpoſe of buſineſs and the conveniencies of life; but their great field of cultivation was the ſea. Their fiſheries were the greateſt in Europe. Hence they derived a ſource of wealth that aſtoniſhed all nations. Thus by a commixture of manufactural induſtry at land, and of commercial exertions at ſea, they roſe to a conſequence that rendered them, in conjunction with the other provinces of the Netherlands, the moſt valuable portion of the vaſt dominions of the Houſe of Auſtria, at that period the moſt formidable of all European powers, and whoſe ambition aimed, if not at the ſubjugation, at leaſt at the controul, of all Europe. Charles the Fifth, Emperor of Germany, King of Spain, Maſter of the greateſt and beſt part of Italy, and Sovereign of the low countries, did not, however, ſuffer himſelf to be intoxicated by the magnitude of his power. Though warm and enterpriſing for the aggrandiſement of his family, he paid a competent reſpect to the intereſt and welfare of his native ſubjects, among whom the Dutch held a conſpicuous place, and whom he was particularly careful not to offend by undue ſtretches of authority. But his ſon, Philip the Second, forgot his father's ſalutary maxims, and exerciſed a tyranny, both in religion and politics, that compelled his ſubjects in the Netherlands to renounce their allegiance and take up arms in their defence. This was the epocha of Dutch fame: they diſplayed a firmneſs and conduct that was proof againſt the immenſe power of Philip. His fleets and armies, ſupported by the wealth of the Indies, were unable to ſubdue the ſeven united provinces. They reſiſted him ſucceſsfully by land and ſea, and, after ſtriving in vain, during the courſe of near forty years, to reduce them to ſubjection, he died with the conſciouſneſs that they were not to be ſubjugated. To the honour of the

Dutch

Dutch and of the European nations, their victorious ſtruggle againſt the tyranny of Spain was viewed with univerſal ſatisfaction. They were powerfully aſſiſted by ſome, particularly the Engliſh, who were the first openly to eſpouſe their cauſe, and to ſupport it effectually with their arms and treaſures: but they were worthy of every ſpecies of aid and encouragement, were it only for having led the way and ſhewed a noble example in reſiſting oppreſſion. The fruits of this long and invincible reſiſtance was the recognition of their independence on the part of Spain, in the middle of the laſt century. Nothing was more ſtriking on this occaſion, than the different conſequences of this obſtinate ſtruggle, to Spain on the one ſide, and to Holland on the other. To Spain it proved a ſource of ruin; to Holland a ſource of proſperity. During the extenſive period it laſted, nearly four-ſcore years, the Dutch encreaſed their navigation and commerce in every quarter of the globe. Enriched by the influx of thoſe rich individuals and induſtrious multitudes, perſecuted for their religious opinions, their trade and their opulence never ceaſed to augment, while, from the ſame reaſons, the health and ſtrength of their enemy never ceaſed, on the other hand, to decline. Without entering into details, it is ſufficient to remark that at this period they were become ſo formidable as to wage a naval war with England, and ſhortly after with England and France united, wherein ſucceſs was equally balanced, and out of which they came with the greateſt honour. But the exertions to which they were compelled on theſe critical emergencies, gave an irretrievable blow to their reſources. Notwithſtanding the figure they made, and the part they acted, in the Engliſh revolution of ſixteen hundred and eighty-eight, it proved highly detrimental to them in its conſequences. William the Third, their Stadtholder, now become King of Great Britain, engaged them, through his influence, in thoſe deſtructive wars that laſted almoſt his whole reign and that of his ſucceſſor in the Britiſh throne, Queen Anne.

Here, ſays Citizen Arnould, began the decline of the maritime importance of the Dutch Republic. To its connections with Great Britain, at the cloſe of the laſt and beginning of the preſent century, he aſcribes the gradual diminution of the naval ſtrength and commercial greatneſs of the Dutch, forgetting the much more natural and obvious cauſes which were the encreaſe of trade and navigation in all the countries of Europe, of which Holland had hitherto been either directly or indirectly the agent or factor: as the influence of this commercial ſpirit ſhewed itſelf immediately after the peace of Utretcht, and has continued ever ſince, many of the Dutch,

to whom it proved particularly prejudicial, attributed their falling off to the heavy burdens they had ſuſtained in thoſe wars. But England had ſuſtained much heavier, and yet became more flouriſhing than ever: but then it traded on its own bottom, whereas the commerce of Holland was adventitious, and founded, in a great meaſure, on the ignorance or neglect in other nations of the means to improve their own advantages. When they awaked from this torpid ſtate, Holland could not fail to be injured by ſo great a commercial Revolution, which deprived it at once of ſo many channels of trade, through which the wealth of a great part of Europe ultimately flowed into their country. The real truth is, that Citizen Arnould's intention, throughout the whole of this article, was to indiſpoſe the Dutch againſt the Engliſh, by repreſenting theſe as the primary cauſe of all the diſaſtrous events that have befallen Holland within theſe hundred years. So ſtudiouſly does he labour this point, that he accuſes the framers of the famous Engliſh Navigation Act in the laſt century, of having thereby chiefly aimed at the ruin of the Dutch, while it was evident that they intended no more than to reſcue the trade of England from foreign hands, and to keep it in their own, without reference to the Dutch more than to any other people. Certain it is, that ſince the peace of Utrecht, in 1713, the ſeven united provinces have no longer exerciſed that influence in the affairs of Europe, which they poſſeſſed in the laſt century; but the French have, in the mean time, had little reaſon to complain of their enmity. They ſtood aloof, from the aſſiſtance they owed to England, as long and as much as they could in the war of 1741, for the Auſtrian ſucceſſion. In the war between Great Britain and France, in 1755, their partiality to France was inconteſtible, and in the late quarrel between the Britiſh colonies and their parent ſtate, the Dutch rendered every diſſervice in their power to Great Britain. In the preſent conteſt their attachment to the intereſts of France has been decided and manifeſt.

Citizen Arnould, nevertheleſs, complains bitterly of the treatment experienced by the Dutch from the Engliſh during the courſe of theſe divers events: he no leſs laments the interference of Pruſſia in that ſtruggle between the friends and the enemies to the Stadtholder, which terminated to the advantage of the latter. In adverting to theſe various tranſactions, he viſibly labours to impreſs the Dutch with ſentiments of ill-will to the Engliſh, from every motive that he hopes, through his manner of adducing it, to render conducive to that purpoſe. Fallen, according to him, through their pernicious alliances with England, into a ſtate of debility and degradation, they

they ought now to perceive the neceſſity of placing no farther confidence in that perfidious confederate, of which the ſole object has always been to render them inſtrumental to its own aggrandiſement. It was chiefly to accompliſh this end, that among other methods, that of converting the Republic into a real, though not a nominal, monarchy, was adopted, by rendering the dignity of Stadtholder hereditary, and veſting it with prerogatives inconſiſtent with the principles of a commonwealth. Such is the undeniable reſult of all that he has ſaid upon this ſubject.

He concludes this chapter by deſcribing the preſent ſituation of Holland, as perilous in the higheſt degree. Threatened by the greateſt continental powers on the one hand, and by the greateſt maritime power on the other, the chances are, that cruſhed to pieces by the contending violence of theſe formidable rivals, that country will revert to its primitive condition, and be once more buried in the marſhes from which it aroſe. Citizen Arnould might here, with great propriety, be reminded, that, in ſuch caſe, no people will have more effectually contributed to ſo ſad a cataſtrophe than his own countrymen. The naval forces of the Dutch, at the time of the French Revolution, conſiſted of forty-four ſhips, from ſeventy-four to fifty-ſix guns, forty-three frigates, from forty to twenty-four, and about one hundred veſſels of all ſizes, carrying altogether two thouſand three hundred guns, and manned with fifteen thouſand ſeamen.

The twelfth Chapter profeſſes to examine the maritime politics of the Houſe of Auſtria; but contains only the diſputes occaſioned by its creation of an Eaſt India company, at Oſtend, which the great maritime powers prevailed upon it to ſuppreſs, and the endeavours of the late Emperor, Joſeph, to open the navigation of the Scheldt, for his ſubjects in the Netherlands, which were alſo fruſtrated in a ſimilar manner.

In the Thirteenth Chapter the author treats of the once famous and powerful aſſociation of thoſe commercial cities ſtiled Anſeatic; but as their number is now reduced from eighty-four to three, they poſſeſs not ſufficient importance to intereſt the attention of the public. Dantzic was lately one of that aſſociation; but its fate is too well known to require notice. The only three that remain are Hamburgh, Lubeck, and Bremen. The firſt of theſe is, after Amſterdam, the moſt conſiderable of the commercial cities on the Continent of Europe: they are all three free and independent, and are conſidered on that footing by the European powers, with which they have contracted and ſtill maintain ſome very beneficial treaties that have long contributed to render them, eſpecially the firſt, extremely rich and flouriſhing.

In the fourteenth Chapter the efforts made by the Houſe of Brandenburgh to become a commercial power are reviewed: they were begun by the Great Elector, Frederic William, in the laſt century; but produced nothing very ſolid till the acceſſion of the late Frederic, King of Pruſſia, ſurnamed alſo the Great. In his reign a variety of regulations took place, for the improvement of the commerce, the navigation, and the ſeaports of his dominions. The Houſe of Brandenburgh poſſeſſes, at preſent, an extent of ſea coaſt of fourſcore German miles, reaching from the weſtern extremity of Pomerania, to the eaſtern extremity of Pruſſia, and containing ſome ſpacious and excellent harbours. The productions of the territories, on this extenſive line of coaſt, are numerous, and conſiſt of articles eminently ſaleable, being principally the neceſſaries of life, or articles of the firſt utility. So much attention has been paid to the improvement and encreaſe of the Pruſſian trade, that it is now computed to employ upwards of twelve hundred veſſels, manned by near twelve thouſand ſeamen.

In the fifteenth Chapter the maritime ſyſtem of Denmark is examined: this kingdom poſſeſſed a conſiderable number of ſtout ſhips in the ſixteenth century, for which it found full employment in its frequent wars with Sweden. In the courſe of the ſeventeenth, its marine received great augmentations, and continued to diſpute the dominion of the Baltic with Sweden. It was, during this period, that it procured a recognition, from the European powers, of its right to exact a toll from all veſſels paſſing through the ſound: this right was recognized at laſt by Sweden itſelf, at the peace it concluded with Denmark, after the death of Charles the Twelfth. The induſtry of the Danes, ſince that epocha, aſſiſted by a judicious government, has procured them three-fourths of the Baltic trade, which enables them to carry on a very lucrative commerce in the Mediterranean, and in the Eaſt and Weſt Indies, in addition to the beneficial one they enjoy with every part of Europe. The Daniſh government has long been remarkably attentive and vigilant in protecting the trade of its ſubjects. It firſt conceived the idea of the famous armed neutrality during the American war, to which all the Nothern powers ſo readily acceded. The commercial enterprizes of the Danes have acquired a great activity ſince the extinction of ſeveral monopolies, of which experience taught them the pernicious tendency. Theſe excluſive privileges granted to the few, to the detriment of the many, were long prevalent in Denmark, and proved, as they generally do every where, a material obſtruction to the encreaſe and the proſperity of the national commerce. The government of Denmark has lately ſignalized itſelf by that edict, in 1792, which fixes the abolition of its ſlave trade in the third year of the next century.

century. The naval ſtrength of the Daniſh marine amounted, at the æra of the French Revolution, to thirty-eight ſhips, from ninety to fifty guns, twenty frigates, from forty to twenty, and about ſixty other veſſels of different ſizes, carrying three thouſand guns, and manned with twelve thouſand ſeamen.

In the ſixteenth Chapter the maritime ſyſtem of Sweden is inveſtigated, a country advantageouſly ſituated for both domeſtic and foreign trade, through its extent of coaſt, the goodneſs of its harbours, the immenſe lakes that interſect it, and which may be conſidered as ſo many inland ſeas: its commodities are of ſuch a nature as to enſure a ready vent, being chiefly the produce of mines and naval ſtores, wanted by all the Southern nations. From their many encounters on the Baltic with the Danes, it appears that they muſt have poſſeſſed ſhips of force in the latter part of the ſixteenth century, when ſeveral furious ſea fights took place between them and that nation. They did not, however, figure as a maritime power till the reign of the celebrated Guſtavus Adolphus, who firſt animated them to naval exertions, and laid the foundation of their foreign trade. Charles the Eleventh, a prince of great capacity, encouraged it by a variety of excellent regulations, and conſtructed a number of capital ſhips, with which he effectually maintained againſt the pretenſions of Denmark, the independence of Sweden in the Baltic. The military phrenzy of his ſon, the famous Charles the Twelfth, entirely ruined the marine and commerce of Sweden: three merchant ſhips were the ſole remains of the commercial navigation of Sweden, at that Prince's death. Great efforts were neceſſary to remedy the evils occaſioned by his imprudence and bad government: but the principal mean was an edict framed ſhortly after the deceaſe of that Monarch, by which no foreign ſhips were allowed to import into Sweden any other productions than thoſe of their own country, nor even to tranſport theſe coaſt wiſe, from one part of Sweden to another. Theſe endeavours to recover from the calamities of that unhappy reign, were interrupted by an ill-adviſed war with Ruſſia that terminated with loſs to Sweden. When peace was concluded, the pacific operations that had already proved highly beneficial, were reſumed with freſh alacrity: an event happened at the ſame time that ſeconded them powerfully. Shoals of herrings re-appeared on the Swediſh coaſt, which they had quitted for a number of years, and afforded a moſt ample and profitable fiſhery. Encouraged by ſucceſs, the Swedes renewed their former commerce to the Mediterranean and the Levant: they enlarged it conſiderably and ſecured it by treaties with the Turks and the ſtates of Barbary: they alſo extended it to the Weſt Indies, and ſhortly after to

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the Eaſt, particularly to China, whither they diſpatched, in 1778, no leſs than twenty ſhips. In conſequence of theſe exertions, the commerce of Sweden had riſen to ſo proſperous a ſituation, that previouſly to the late war with Ruſſia, out of ſeven hundred and ſixty-ſix merchant men employed in the trade of that kingdom, ſix hundred and ſeventy-five were Swediſh. Throughout theſe various tranſactions, Sweden has been particularly ſolicitous to maintain a reſpectable neutrality between belligerent powers. For that purpoſe it acceded to the armed neutrality during the American war, and united with Denmark during the preſent conteſt between France and the coaleſced powers. The maritime ſtrength of Sweden at the time of the French Revolution, conſiſted of twenty-ſeven ſhips, from ſeventy-four to fifty guns, twelve frigates, from thirty-eight to twenty, and forty gallies, beſides a number of ſmaller veſſels, carrying altogether three thouſand guns, and manned with about eighteen thouſand ſeamen.

The ſeventeenth Chapter details the means purſued by the Ruſſian government, in order to become a maritime power. The famous Czar, Peter the Great, was the firſt who ſtrove effectually to eſtabliſh a maritime commerce in Ruſſia, together with a marine. A paſſage had been opened by ſea to Archangel, by the Engliſh, in the middle of the ſixteeenth century, and great commercial privileges were granted to them, by means of which they carried on a large and profitable trade with Ruſſia for many years. Alexis, the father of Peter, conceived the project of conſtructing fleets upon the black and the Caſpian ſea; but left it to be executed by his ſucceſſor. The firſt naval eſſay of Peter was with the Turks, from whom he took Aſoph, where he propoſed to make a large and commodious harbour for the reception of a powerful navy, with which he intended to proſecute an extenſive plan of hoſtilities againſt the Turks. The laborious career of this extraordinary and indefatigable Prince is ſufficiently known. His travels to Holland and England procured him a number of expert ſhipbuilders and mariners, through whoſe aſſiſtance he greatly forwarded his naval ſchemes. He had the ſatisfaction of ſeeing Peterſburgh, which he had founded in 1704, become, in the courſe of ſixteen years, a city of the firſt conſequence, full of ſhips, of trade, and of manufactures. It was, to uſe the words of the ingenious Algarotti, the window through which Ruſſia enjoyed the proſpect of Europe. This enterpriſing Prince was not, however, ſo fortunate in his maritime attempts on the Caſpian ſea, where he had equipped a large fleet of gallies and tranſports, deſtined againſt Perſia. He was, from various cauſes, obliged to abandon the expedition, after loſing one-

third

third of his army, and a great part of his ſhipping. The maritime ſyſtem he had founded was carefully purſued by his ſucceſſors, particularly during the reign of his daughter Elizabeth. In her time, and through her partiality, according to the inſinuations of Citizen Arnould, the Engliſh were favoured with the renewal of thoſe monopoliſing privileges they had heretofore enjoyed in the Ruſſian dominions. Theſe ambitious iſlanders, as he ſtiles them, would have availed themſelves of theſe auſpicious circumſtances, to obtain a commercial intercourſe with Perſia, through Ruſſia, and the Caſpian Sea: but the connections they had formed with the Perſians, ſubjecting them to ſuſpicion, their project miſcarried. In the mean time that plan of maritime aggrandiſement, which included the reduction of the Ottoman Empire, was not neglected; but it proved extremely ruinous to Ruſſia; excluſive of the dreadful loſs of men incurred at land, twelve thouſand ſeamen periſhed in the ſea of Aſoph, a misfortune which it required a long time to repair: this happened during the reign of the Empreſs Anne. At the acceſſion of the late celebrated Catharine, in 1762, theſe projects occupied the ideas of the ruling individuals in the Ruſſian Empire. The conqueſt of Turkey was a favourite object, and had been ſuch ever ſince the days of Peter. The war to which they gave riſe, and which was terminated by the treaty of Kainardgi, in 1774, produced the maritime part of the plan. A free navigation to Ruſſia on the Black Sea; two other wars, and two other treaties extended the advantages gained by Ruſſia. To the ceſſion of the Crimea, in 1783, to this victorious power was ſuperadded, in 1792, a farther extenſion of its navigation in the Turkiſh ſeas. But theſe ſucceſſes were dearly purchaſed by Ruſſia. The free navigation of the Black Sea has coſt her, in the ſpace of theſe laſt twenty years, thirteen hundred thouſand men: a prodigious diminution of people in a country, which, notwithſtanding its vaſt extent, did not contain previouſly to theſe deſtructive wars with Turkey, more than fifteen millions of inhabitants. It is remarkable, that, with all theſe exertions and ſucceſſes, the commercial marine of Ruſſia has ſo little benefitted, that, in 1784, it amounted to no more than eighty merchant men, the property of the Ruſſians.

The author has not forgotten, in his uſual ſtrain of antipathy to the Engliſh, to repreſent them as the great obſtructors to the encreaſe of the commercial marine of the Ruſſians, through the injudicious favours they have obtained from the court of Peterſburgh, and by which they are enabled to overwhelm all competition in trade, on the part of the natives themſelves, as well as of foreigners. He complains that known hatred to the principles of the French Revolution has led the Ruſſians aſtray from their

their true intereſts, in renewing thoſe treaties with England that give it ſo pernicious a preponderance in the commercial affairs of Ruſſia. He acknowledges, however, that there are natural impediments to the augmentation of the Ruſſian maritime commerce, of the moſt ſerious and inſuperable kind. The rigour of the climate is unconquerable. The rivers and ſeas are frozen ſix or ſeven months of the year, during which the activity of man is in a ſtate of ſuſpenſion. Fiſheries, coaſting trade, internal navigation are all at a ſtand, and ſhips and ſailors laid up every where. In ſuch circumſtances human induſtry is debarred from action, and the principle of energy is loſt: this ſufficiently accounts for the inconſiderable progreſs hitherto made by the Ruſſians, in eſtabliſhing that extenſive ſyſtem of maritime improvements in their own country, which they have had ſo long in view; but which perpetually recurring obſtacles ſo ſtubbornly oppoſe. The Ruſſian navy in the Baltic and on the Black Sea, amounted, in 1791, to ſixty-ſeven ſhips, from one hundred and ten to ſixty-ſix guns, thirty-ſix frigates, from forty-four to twenty-eight guns, and a great number of other veſſels of all dimenſions, carrying from eight to nine thouſand guns, and manned with twenty-one thouſand ſeamen.

The nineteenth Chapter relates to France. It was not till the miniſtry of the renowned Colbert, that France became a maritime power. The neceſſity of a naval eſtabliſhment had already been felt in the diſputes with England, in the reigns of Charles the Firſt and of Lewis the Thirteenth, and that neceſſity produced the conſtruction of twenty ſhips of force, that did eſſential ſervice, eſpecially againſt Spain, in the war between that power and France ſhortly after the termination of the latter's difference with England. Colbert began his ſuperintendance of the maritime affairs of France, by granting bounties to ſhips built in French dock-yards, and to thoſe French traders that fetched naval ſtores from the Baltic, on condition of their returning full freighted. So rapid was the encreaſe of the French marine under his care, that in five years France had, on the ocean and the Mediterranean, fifty ſail of the line and twenty frigates. The intent of this active miniſter was to carry the navy of France to one hundred and twenty ſail of the line, and ſeventy-four frigates, beſides other veſſels of inferior ſize. The plans adopted and recommended by him ſucceeded ſo effectually, that, in 1692, the year of the famous battle of La Hogue, the navy of France conſiſted of one hundred and ten ſhips of the line, and ſix hundred and ninety frigates, and other veſſels of all denominations, carrying fifteen thouſand guns, and manned with one hundred thouſand ſeamen, two

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thouſand five hundred of whom were officers. But this brilliant marine, after the dreadful blow it received at La Hogue, yearly declined. In the war for the Spaniſh ſucceſſion, a mortal wound was given to it at the battle of Malaga, in 1704; after which it was totally unable to confront the navy of England, and was employed merely in annoying the Britiſh trade. That of France, at the demiſe of Lewis the Fourteenth, was reduced to ſeven hundred veſſels in the European ſeas, one hundred in the Weſt Indian trade, and a dozen or fifteen in the whole fiſheries, on their own coaſts. Fifteen years after, under the miniſter of marine, Maurepas, the foreign trade of France employed three thouſand ſeven hundred and ſeven ſhips, and upwards of nineteen thouſand ſeamen: the home or coaſting trade, from twelve to thirteen hundred, and ſix or ſeven thouſand ſailors. The royal navy conſiſted of fifty ſhips of the line, and large frigates, beſides others of inferior force. In the war of forty-four, againſt England, France was not able to ſend forth more than thirty ſhips of the line. The defeat of the French fleet, in May 1746, and of the October fleet, in 1747, abſolutely ruined the French marine. In the war of 1755, for the protection of the American colonies, the navy of France did not, at the commencement, amount to more than forty-five ſhips fit for actual ſervice. In the courſe of this war, it loſt thirty-ſeven ſale of the line, and fifty-ſix frigates; eighteen of the former were captured by the Engliſh, and thirty-ſeven of the latter; the others were burned or ſunk. In the war between Great Britain and her colonies, in North America, the French navy amounted to eighty-four ſhips of the line, beſides frigates and other veſſels. Citizen Arnould takes occaſion, from the vigorous reſiſtance of the Engliſh, to obſerve, that without the aſſiſtance of any continental power, they were able alone to face and to fruſtrate the confederacy againſt them of the three greateſt maritime powers in Europe, France, Spain, and Holland. He thence infers, that nothing leſs than the univerſal combination of all the European powers, is neceſſary to oppoſe them effectually, and to aſſert the freedom of the ſea againſt their tyranny. On this ground he invites all nations to vow an eternal hatred to England. From the recognition of the American independence to the French Revolution, the author dates the greateſt commercial activity of France. Upwards of one thouſand veſſels of two hundred and fifty tons each, upon an average, were employed in the Eaſt and Weſt India trade, and in the Newfoundland and whale fiſheries, independently of the numerous branches of European commerce, and of that carried on coaſt-wiſe. The navy, at the ſame epocha, conſiſted of eighty-one ſhips, from one hundred and eighteen to

ſixty-

ſixty-four guns, ſixty-nine frigates, from forty to thirty guns; beſides one hundred and forty veſſels of inferior ſize, carrying from thirteen to fourteen thouſand guns, and manned with ſeventy-eight thouſand ſeamen. From this expoſition of facts the author is compelled to acknowledge that the naval ſtrength of France is inferior to what it was in the days of Lewis the Fourteenth. He confeſſes further, that, in 1796, the total of the French force at ſea did not exceed the half of what it amounted to a century ago: he thence inſiſts on the inexpertneſs and want of zeal and activity in thoſe miniſtries that have governed France during the preſent century, and aſcribes to their negligence the fallen condition of the French navy.

He concludes with warm exhortations to adopt the neceſſary meaſures for repairing all theſe loſſes and diſgraces. The means which he afterwards points out, are to regenerate Paris, by rendering it the centre of the French Republic, and converting it into a ſpecies of maritime city, by opening large communications with the ſea. This would more effectually than ever intereſt its inhabitants, and through them the whole nation in all thoſe events that affect its honour and ſafety, and thereby divert them from inteſtine broils. To effect theſe purpoſes Belgium muſt be retained in order to place Paris in the midſt of the common wealth. Through this central poſition and enlarged communication, combined with the influence attached to its example and importance, it will become, with additional energy, the animating agent in all public operations: ſuch is the purport of Citizen Arnould's ſpeculations. But this manner of reaſoning is evidently ſo ſuppoſititious, and for that reaſon inconcluſive, that, if nothing better can be propoſed, the calamities of France will long continue unremedied.

ART. II. *Schiller's Tragedy of Mary Stewart.*

SEVERAL unſucceſsful attempts have been made in Engliſh, to form the hiſtory of the unfortunate Queen of Scots into a piece for the theatre, and, if we are rightly informed, the preſent attempt of Schiller is neither likely to add much to the fame of its author nor to ſupply the Engliſh ſtage with any thing very intereſting or laſting. On the 14th of June it was performed, at Weimar, for the firſt time, to a very crouded audience; but, on the 16th, the ſecond repreſentation was very thinly attended, and even the moſt enthuſiaſtic admirers of the author (ſome who had ſometime before expreſſed the utmoſt indignation when ſome doubts were thrown out of Schil-

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ler's being able to do juſtice to the ſubject) openly avowed their diſappointment.

The following remarks of La Harpe, on the Tragedy of the Earl of Eſſex, by Thomas Corneille, may be very properly applied to the piece of *Mary Stewart.*

"In the firſt place the hiſtory is ſtrangely disfigured; and as it reſpects a neighbouring nation and a fact not very ancient, this liberty is not excuſeable. It is not allowable when an event which paſſed in England is repreſented on the theatre of Paris, to contradict the truth of hiſtory, and the manners of the country, to ſuch a degree as that an Engliſhman, who ſhould happen to be preſent, ſhould be unable to refrain from laughing—on the contrary, he ought, on ſeeing the different perſonages on the ſcene, to believe himſelf to be in London: ſuch is the duty of the dramatic poet. —In ſhort, thus to violate hiſtory, is it not in effect to diſhonour tragedy, which ought never to make uſe of it but in order to render the examples more ſtriking and the leſſons more uſeful?"

The firſt act of Mary Stewart opens with the ſeizing of her papers, by Paulet and Drury, and afterwards exhibits Mary herſelf with her favourite attendant, Hannah Kennedy, in a ſituation abundantly intereſting, dreading the vengeance of Elizabeth, (whoſe cruelty and hypocriſy ſhe juſtly deteſts) and caſting about in her mind how to eſcape and avoid it. Drury is repreſented as harſh in the preſence of his unfortunate priſoner, but as feeling very ſeverely for her ſituation. The ſecond act preſents to us Queen Elizabeth in the preſence of her council—the endeavours of the council to perſuade her to cut off her rival and her hypocritical difficulties. The Earl of Shrewſbury is repreſented as uſing every means in his power to diſſuade the Queen from ſhedding Mary's blood. In the third act an interview takes place between the two Queens at Fotheringay: this was contrived, in the ſecond act, by the Earl of Leiceſter, who, at the ſame time that he is the object of Elizabeth's love, is himſelf repreſented as violently in love with Mary, and as wiſhing to ſave her in order to gratify his paſſion. With this view he entered into a conſpiracy with one Mortimer to effect her reſcue, which being diſcovered was rendered abortive—on which Leiceſter makes his peace with Elizabeth by treacherouſly revealing all he knew of Mortimer's plan, and by ſeizing his perſon, on which Mortimer ſtabs himſelf. The fourth act exhibits Elizabeth's hypocriſy and feelings in ſigning the warrant, and the eagerneſs with which Burleigh went to put it in execution. The fifth act preſents Mary, in the midſt of her attendants, comforting, and taking leave of them, preparing for death, and proceeding to execution, and finiſhes with a view of Elizabeth on receiving the news of her death—

of

of her baniſhing Burleigh, Daviſon, &c. and expreſſing her deſpair on hearing that Leiceſter, (who had been at Fotheringay during the execution) unable to bear the loſs of Mary, had ſet off for France.

In the courſe of the piece there are many intereſting ſcenes and many pathetic ſpeeches, which abundantly ſhew the fervid pen of Schiller. The paſſion, the envy, and hypocriſy of Elizabeth are occaſionally ſtrikingly pourtrayed, and the contending paſſions in the breaſt of the unfortunate Mary are alſo intereſtingly exhibited. It is impoſſible, if one were only to ſelect and join together the unadorned hiſtory of Mary Stuart, to produce a piece which ſhould be devoid of intereſt; but it ſeems impoſſible, or at leaſt extremely difficult, to work it up into a perfect drama; and there are circumſtances which ſeem to render Schiller peculiarly unfit for a taſk both difficult and delicate. Whether it is the effect of a corrupted imagination, or to gratify the corrupted taſte of the German public, we know not; but certain it is, that Schiller has, in all his pieces, preſented ſome vice, and eſpecially the want of chaſtity in women, under attracting colours. Elizabeth's guilt in putting Mary to death is as much leſſened as poſſible, and every circumſtance brought forward that has the ſmalleſt tendency to excuſe it: but though ſhe could not then be under the dominion of youthful paſſions, ſhe is repreſented as entirely devoted to Leiceſter, not as a favourite but as a lover, and he returns her affection in the moſt familiar and expreſſive manner. That Elizabeth was pure I will not pretend, but that ſhe was culpable, in this particular, hiſtory ſeems not to have poſitively decided, and it certainly was not neceſſary to exhibit on the ſtage, in a SENSIBLE *manner*, unleſs it had been to excite blame or diſguſt, which ſeem not, however, to have entered into the views of the author. Mary is repreſented as a ſtrumpet tolerably intereſting, and the author has endeavoured, through the whole piece, to exhibit her as *a good natured frail one*. Mortimer, who had entered into a conſpiracy in order to deliver her, has a private interview with her, in which he avows the moſt violent paſſion for her, and declares (ſeizing her at the ſame time in his arms, and embracing her in the rudeſt and moſt indecent manner) that he muſt, as the reward of his labours, *enjoy her perſon*—on this occaſion (by far too indecent to be repreſented on any ſtage) Mary ſhews neither indignation, nor the pride and dignity natural to her ſex and to her rank. On the contrary, ſhe ſeems to ſubmit as willingly as if it had been her own choice, or as if ſhe had been accuſtomed, like the loweſt and moſt abandoned of her ſex, to the rude embraces of every one who preſented himſelf.

Immediately

Immediately before her execution, as a Catholic prieſt was denied her, Melvil declares, that, in ſuch circumſtances, his ſervices, though no prieſt, would be acknowledged by the Church to be equally valid, eſpecially as he ſolemnly promiſes henceforth to dedicate himſelf to the Church, and to become a prieſt the very firſt opportunity. Accordingly, Mary kneels down, for at leaſt half an hour, before Melvil, hears his exhortations, confeſſes her ſins, and acknowledges, among *other ſlight foibles*, that *ſhe had been weak in love and acceſſory to the murder of her huſband*—on which the ſelf-conſtituted prieſt, Melvil, grants her abſolution. It is impoſſible to conceive any thing more abſurd, improper, or indecent than this ſcene. We have been poſitively aſſured, that the author had ſo little delicacy as to have intended to have the whole ſervice of the mass repeated on the ſtage, and that he was prevented only by the authority of the Sovereign. But we cannot conceive for what purpoſe ſuch a ſcene was brought forward at all: it would have been infinitely more intereſting to have followed, in this reſpect, the truth of hiſtory: to exhibit the unfortunate Mary (when denied a prieſt of her own perſuaſion, a requeſt granted to the meaneſt criminals) going through her devotions herſelf with a pious and tranquil dignity; and, though extremely attached to the Church of Rome, ſubmitting to this privation in a manner highly becoming a Chriſtian. In this case the author would have avoided all ridicule of the Church of Rome, the general principles of which (however ſuperſtitious and abſurd we may conſider her in detail) are the principles of Chriſtianity, and therefore ought never to be indecently preſented on the ſtage even in Proteſtant ſtates.

The confeſſion of adultery and murder is infamous in every reſpect. In the firſt place, becauſe Mary never made any ſuch confeſſion; in the ſecond place, becauſe there is great reaſon to believe, and it has been very generally believed of late years, that her guilt, when ſeparated from the violent and intereſted calumnies of her enemies, is ſlight at leaſt, if not totally groundleſs; and, in the third place, becauſe a perſon guilty of crimes ſo atrocious ſhould never be exhibited on the ſtage as an intereſting object. If the facts of hiſtory are to be changed, it ought to be only in order to render the ſubject more moral and more uſeful. The author is, therefore, in our opinion, totally inexcuſable; and the more ſo, if we are rightly informed, as from this circumſtance, in ſpite of the great powers of Schiller, Mary loſes all that power which ſhe ought to poſſeſs over the mind. You look upon her, in the former part of the piece, eſpecially after the ſcene with Mortimer, as you would upon an unfortunate ſtrumpet, and in the end you turn from her with

horror as a monſter unworthy even of pity. We truſt ſo much to the good ſenſe and delicacy of our countrymen as to hope, confidently, that ſuch a piece will never be a favourite with them. It is an additional and a ſtriking proof of the licentiouſneſs of the German Drama in general, and of that of the author in particular.

The meeting of the two Queens adds nothing to the intereſt or the action of the piece. Elizabeth is brought in a hunting party to the garden of Fotheringay Caſtle, (a tolerable morning ride from London) where the Queen of Scots is found walking with Hannah Kennedy. Here Mary, after ſome ſlight ſtruggles, is made to forget or lay aſide the pride of her character and the juſt reſentment of her wrongs, and ſhe falls at her perſecutor's feet, imploring mercy in the moſt humiliating manner. Elizabeth ſcarcely deigns to look upon her, and treats her with the moſt contemptuous indignity, on which Mary gets up; but inſtead of reſuming the dignity, of which even her enemies allow her to have been poſſeſſed in an eminent degree, ſhe falls into a violent paſſion, ſpeaks moſt injuriouſly to Queen Elizabeth, calls her a baſtard, and aſſerts that ſhe (Mary) is her rightful Sovereign — on which Elizabeth, extremely irritated, turns away without ſpeaking, and conſents, with little difficulty, to cut her off, eſpecially as ſome pretended inſurrections were excited on her journey and on her return to London. The intereſt is greatly leſſened; the ſtage deluſion, indeed, is entirely annihilated by the inſtantaneous journies from London to Fotheringay, and from Fotheringay to London. In the laſt act we ſee Leiceſter faint on hearing the cry of Mary's attendants on the execution of the fatal ſentence, and in the twinkling of an eye we find ourſelves in the preſence of Elizabeth in her palace in London. Burleigh, &c. having, in the mean time, returned from Fotheringay to London, and Leiceſter gone to France. —— "In ſhort, thus to violate hiſtory, is it not in effect to diſhonour tragedy, which ought never to make uſe of it, but in order to render the examples more ſtriking and the leſſons more uſeful?"

ART. III. *L'Abeille Françaiſe.* i. e. *The French Bee.* 8vo. PP. 320. Guillaume. Paris. 1799.

"THE *French* Bee" reſembles all other bees in his flight from flower to flower, but he differs from them in the length of his ſtay at each—for vulgar bees do not quit their flower until they have exhauſted its ſweets, whereas this bee ſcarcely abides long enough to extract a ſingle ſweet. In ſhort, the

the author ſeems to have emptied the contents of his common-place book, collected in no very extenſive nor diverſified range of ſtudy, into the pages before us, which contain a number of ſuperficial and common-place obſervations, with ſcarcely one original reflection. They have, however, this ſuperiority over moſt of the productions of modern French writers, that, if they do not preſent any thing that is new, or particularly valuable, they exhibit nothing that is objectionable; ſo that if the peruſal of them cannot be productive of any great advantage, it cannot prove injurious, to the reader, either by vitiating his taſte or depraving his mind. This ſentence on the work will not be reliſhed by the French critics, who have, all of them, beſtowed the moſt unqualified commendations on it. We ſhall extract two paſſages, as fair ſpecimens of the author's manner and ſentiments.

"TALENTS and GENIUS."

"Talents and genius, however brilliant their pretenſions may be, are not of themſelves ſufficient to eſtabliſh, between man and man, a *truly* honourable diſtinction. In vain ſhall we attempt, with the aid of their wings, to mount to the ſummit of glory; if the merit of the heart be wanting they will plunge us into diſgrace, and the eminence to which our fame has attained will be no more than an elevated ſcaffold on which ignominy will fix our names. When I contemplate one of theſe famous wretches, one of theſe ſublime geniuſes who are endowed with celeſtial talents, but whoſe hearts are vile and corrupted, I think I ſee ſhining in the duſt the illuſtrious portion of an immortal ſoul thrown out of its ſphere, and buried in ruins; I at once feel admiration and pity, but I cannot envy its ſplendour. Wretched without virtue, talents in the hands of ambition are a ſplendid but culpable inſtrument which it employs for the commiſſion of celebrated crimes. Great evils are moſtly the work of men of great genius. It is ſeldom that vulgar good ſenſe leads us ſo far aſtray. What glory is derived from the poſſeſſion of a great genius? In vain is the mind upright, if the heart be falſe and depraved; the excluſive property in all praiſe is veſted in the heart alone; if that prove unworthy of it, there is no other part of man that has any right to claim it. It is the province of reaſon to chuſe the means, of the paſſions to ſupply the power of execution; but virtue ſhould always be the end. If the end be vicious, the means are devoid of merit, and ſucceſs is a crime. The goodneſs of the end and the juſt adaptation of the means, conſtitute wiſdom. Whoever renders talents conferred for virtuous purpoſes ſubſervient to vice, is neither a great man nor a ſage; he is but an imperfect man, an unformed being, a monſter amongſt reaſonable creatures.

"Happy the man of ſcience and the philoſopher who know, at the end of their lives, that they have made a good uſe of their ſcience and their knowledge!"

Our readers, we conceive, will not be diſpoſed to admit, that this chapter exhibits any ſtrong proof of wiſdom or ingenuity, either in conception or execution, though the object of it is certainly commendable.

The following anecdotes of Fenelon, the celebrated author of Telemachus, reflect honour on his memory, and diſgrace on the perſecutors of his family, the profaners of his cathedral, and the deſtroyers of his flock.

"One of his clergy congratulating himſelf, in his preſence, for having effected the abolition of the cuſtom of the peaſants to dance on Sundays and prayer-days, M. Fenelon, replied — 'Mr. Rector, let us refrain from dancing; but let us permit theſe poor people to dance; why ſhould we prevent them from forgetting for a moment the extent of their griefs?'

"The following ſaying of a literary man, on witneſſing the deſtruction of his library by a fire, has been juſtly praiſed; '*I ſhould have derived very little advantage from my books, if I had not learnt to ſupport their loſs.*' But Fenelon's ſaying, on a ſimilar occaſion, is much more ſimple and affecting; — '*I had much rather,*' ſaid he, '*that they were burned, than a poor man's cottage.*'

"He frequently viſited the environs of Cambrai on foot; and, entering the cottages of the peaſants, ſate himſelf down by them, and gave them comfort and conſolation. The old men who had the happineſs of ſeeing him, were accuſtomed to ſpeak of him with the tendereſt reſpect, '*that,*' ſaid they, '*is the wooden chair on which our good Archbiſhop uſed to ſit in the midſt of us; we ſhall never ſee him more!*' and they ſhed tears"

ART. IV. *Biographies de Suicides*, i. e. *Biographical Accounts of Perſons who have committed Suicide.* By Chriſtian Henry Spieſs. *Tranſlated from the German, and enlarged with ſome philoſophical and moral Reflections.* 2 Vols. 12mo. Pott and Co. Lauſanne. 1798.

THIS is a ſingular collection of melancholy Stories, ſome of them bordering on the miraculous, but moſt of them warranted to contain a relation of real facts. The *philoſophical* and *moral* reflections of the French tranſlator are ſcattered over the work with a very ſparing hand, though it be of ſuch a nature as to afford ample ſcope for uſeful animadverſion. But the dreadful ſin of ſelf-murder ſeems to have made but little impreſſion either on the author or his tranſlator; the *folly* and *imprudence* of the act are, indeed, ſometimes the ſubject of comment; but it is not once, through the two volumes, conſidered in a religious point of view. We ſhall tranſlate one of the anecdotes, which is affirmed to be literally true.

"In

"In a coffee-houſe, in a city of Livonia, a man one day made the following propoſition. 'I am tired of life, and if any body would be of my party, I would not hefitate to quit this world.' No body anſwering him, he ſaid no more; but, after some time, all the company having left the room except two perſons, theſe came up to him, and aſked him if he were really ſerious in the propoſition which he had made?—'Yes gentlemen,' ſaid he, in a determined tone of voice, 'I never ſpeak without due reflection, and I never retract what I have advanced.' 'Then we will be of your party, for we have formed the ſame deſign.' 'Why ſo, gentlemen? My actions are always determined by an adequate motive, and I am incapable of urging a man to adhere to ſuch a reſolution as this, unleſs his misfortunes be ſuch as to render life inſupportable to him.'

'We are loaded with debts without the means of diſcharging them. We are unable to live any longer with honour, and we are incapable of having recourſe to baſe and diſhonourable means. Thoſe whoſe hopes will be diſappointed by our death, have already received much more than they were legally entitled to.'

'I had one day,' ſaid one of them, 'the good luck to break a conſiderable bank at Spa. I was immediately ſurrounded with ſharpers who propoſed to play with me. I loſt all my winnings in a few deals, and much more. I gave a note for the ſurplus, which I cannot take up.'

'I', ſaid the other, 'had a commiſſion in the army. I had given proofs of courage, and had merited promotion, in order to obtain which I contracted ſome debts. But a young nobleman, who had never been in action, having been advanced over my head, I gave in my reſignation, without reflecting, until it was too late, that I had no other reſource in the world. The number of my creditors has increaſed, and I have now no credit with any one. I know my inability to fulfil my engagements, and, determined to impoſe on no man, I am compelled to put an end to my exiſtence.'

'Gentlemen,' replied the man who had given riſe to this converſation, 'I admire your principles, your reſolution, and your firmneſs. If, however, I poſſeſſed the means of removing the ground of your deſpair, I ſhould feel happy in making you renounce your noble project, but all that I have left will barely ſuffice to pay for a ſupper, if you will accept one; and at the laſt bottle we will immortalize ourſelves!'—'Bravo!' exclaimed the others, 'this is admirable.'

"The day was fixed and an excellent ſupper was ordered; the table was covered with dainties, and there was plenty of the beſt wines. A ſtrong doſe of arſenic was put into one bottle, which was to be drunk at laſt. While theſe preparations were making, the two debtors repaired to a neighbouring houſe of ill-fame, where they met with another man, who had come thither to conſole himſelf, in the arms of venal beauty, for the rigour which he experienced from a lady to whom he paid his addreſſes. But this den of corruption only filled him with diſguſt and horror. He became gloomy and melancholy. When in this humour, *he* was addreſſed

by the other two perſons, who, after ſome converſation, informed him of their deſign. He ſeemed to reliſh it, and to be diſpoſed to make a fourth in the party. In the ſtate of mind in which he then was, the taſk of perſuaſion was eaſy; they blinded his judgment by their ſophiſtry, and he accompanied them to the place.

"The perſon, who was to pay for the ſupper, expecting only two gueſts was ſurprized at ſeeing a third. He enquired into the motives which had influenced the determination of his new colleague, and, being ſatisfied with them, they all ſate down to table. The original propoſer of the plan was in a very good humour, and made a long ſpeech on the reſolution which he had formed. 'I have,' ſaid he, 'ſeen ſo much of human life, that I ſuſpect there is little more for me to ſee. Every thing tends to convince me that man is a very poor creature, and that he can only be happy by contributing to the happineſs of others. One perſon may do this in one way, another in another, but I could only do it with my fortune; and I accordingly employed it for that purpoſe in the beſt manner I could. If any one proved to me, in a plauſible way, that a certain ſum would make him happy, I gave it him. The conſequence was that my fortune was ſoon ſpent; and I am now ruined and wholly unable to render a ſervice to any man. It would be poſſible, indeed, to ſubſiſt by my labour, but I ſhould infallibly ſink under ſuch a mode of life; and beſides I cannot believe that any man ought to exiſt for himſelf alone.'

"The laſt of our heroes here interrupted the philoſopher—'that is the very point on which I muſt contradict you. If man did not exiſt for himſelf, as you ſuppoſe, and you have proved, by your life, that ſuch is your opinion, I certainly ought to continue to live. But I, who am of a different opinion, and who have lived only for myſelf, finding no more pleaſure in life, am reſolved to quit it'

'Every man, my friend,' replied the firſt, 'has his own mode of thinking, on this ſubject, and acts accordingly. There can be no wiſh, then, to make proſelytes. You will die in purſuance of your own ſyſtem, and I in purſuance of mine.' Much more converſation enſued on the fragility of life; many traits, ancient and modern, were cited in favour of ſuicide; and, during this diſcuſſion, the young candidate remained penſive. The bottle was freely circulated, and a thouſand reaſons were urged, each exceeding the other in abſurdity. They took the laſt bottle but one which they drank with firmneſs, to a happy meeting, and without betraying the ſmalleſt ſymptom of irreſolution. At length, they came to the laſt bottle. The philoſopher took it, ſaying; 'In this repoſes the immortality which we ſhall ſoon enjoy. It is the precious panacea which makes the wretched forget their cares, and cures the rich man's pains. It reminds us that we are free; it is liberty to the ſlave, gold to the poor, tranquillity to the reſtleſs, and happineſs to the miſerable!'

"He divided the bottle into four equal parts; then, taking his glass in his hand, ſaid, 'I die tranquil and contented. Heaven gave

gave me wealth to diſtribute, and I diſtributed it as well as I could. I came into the world to live amongſt men, and for them; not having the ability to be any longer of uſe to them, I take my leave. I am induced to adopt this meaſure from the deſpair into which I ſhould be plunged, if any one of the unfortunate beings, whom I have been accuſtomed to relieve, were to come and implore that aſſiſtance which I am unable to afford him. I believe in the exiſtence of a future life, and I hope to paſs from this world into another where I ſhall be able to do more good.' After this expoſition of his philoſophy he emptied his glaſs, to the very laſt drop.

"The other two then took their glaſſes. 'We have no occaſion,' ſaid they, 'for ſuch profound reaſoning. We expect to be viſited to-morrow by the ſame number of creditors who beſieged us this morning, and of whom we had conſiderable difficulty to rid ourſelves. What reaſon can be aſſigned to prevent us from withdrawing ourſelves from ſuch perſecution? *We believe in Predeſtination*, and it was our deſtiny that we ſhould finiſh our days here.' They both emptied their glaſſes without heſitation.

"It now came to the turn of the fourth, who took his glaſs in his hand, held it up to the candle, then, putting it down on the table, ſaid; 'You have done me the honour, gentlemen, to admit me into your company, and I thank you for it. By your obſervations I have acquired a knowledge of death which I did not poſſeſs before. I was lead to wiſh for it by ſome painful occurrences, and a deep melancholy conſequent thereon. I now know the madneſs of ſuch a wiſh. It was not death that I ſhould have deſired, but ſufficient firmneſs to die. My wiſh is accompliſhed; you, gentlemen, have given me that ſublime leſſon. I ſhall not cenſure the motives which have engaged you to quit the world; on ſuch a topic every man muſt judge for himſelf. But my ſituation is abſolutely different from yours. I owe nothing to any man. I muſt, therefore, have ſome other reaſons for taking this beverage, which you are pleaſed to call immortality, and which ſhines with ſuch brilliancy in this glaſs. The ſophiſms of that gentleman had rather diſconcerted me, and, in the ſtate of my mind at that time, I yielded to his opinion; but reflection has come to my aid. I have a conſiderable fortune, and two profligate brothers, who wiſh for my death, that they might ſquander it, in the moſt ſcandalous manner.'

"Here the poiſon beginning to operate, one of the debtors, with diſtorted features, begged him to finiſh his ſpeech, becauſe it would be too cruel for him to ſurvive them, and ſuffer alone.' 'I have little more, added the other, to ſay. I have never before ſeen a man in his laſt moments. You have now afforded me the opportunity, and I confeſs to you, gentlemen, that the kind of death which you have choſen only fills me with horror. The very ſight of you makes me ſhudder. It was only in a moment of madneſs, that I could give my approbation to your project, and conſent to follow your example. If I am ſo fortunate as to open my eyes in time, do you be ſtill ſo wiſe as not to accuſe me of cowardice, and

accept my excuſes for having ſo inconſiderately conſented to make a fourth. May the pleaſing hopes which you have formed be realized. May you be happier in the next world than you have been in this!' He then roſe to leave the room. 'But,' exclaimed the others, 'did not you promiſe, upon your honour, to do as we did?' 'True, gentlemen, but you ſhould congratulate yourſelves on my converſion. Applaud yourſelves for that return to my ſenſes which your dreadful example has occaſioned.' He caſt a laſt look of pity upon them. They all endeavoured to follow him, but could not. 'I left them,' ſaid he to me, adding, 'that the third, who was nearer to his end than the two others, teſtified his approbation of his conduct, by an inclination of his head."

We ſhall not give the *moral* and *philoſophical* reflections of the tranſlator on this ſtrange anecdote, the truth of which he atteſts, from the full conviction that the minds of our readers will ſupply reflections, if not more *philoſophical*, certainly more *moral and religious*.

ART. V. *Les Derniers Adieux à Bonaparte Victorieux*, i. e. *A laſt Farewell to the Conqueror Bonaparte*. Second Edition. reviſed, corrected, and enlarged. 8vo. Paris printed. London re-printed. Deboffe. 1800.

THE object of this pamphlet, which has had a conſiderable circulation, is to perſuade Bonaparte to deſcend from the throne which he has uſurped, and to recall the lawful monarch of France to the inheritance of his fathers. The inducements held out, for the atchievement of this deſirable purpoſe, are Glory and Fear, two of the moſt powerful incentives to human action; the firſt is made to conſiſt in the ſignal inſtance of ſelf-denial which ſuch an act would exhibit, and the object of the laſt is the danger to which the conſul muſt inceſſantly be expoſed of a change as ſudden as his elevation to the ſummit of power. They who imagine, that any of the arguments contained in theſe pages will have the ſmalleſt effect on the individual to whom they are addreſſed, muſt have a very different opinion of him from that which we entertain. Selfiſhneſs is the prevailing principle with the uſurper; and all the petty paſſions which ſupport it, ſuch as ambition and vanity, of the worſt kind, leave in his breaſt no room for any of thoſe generous feelings to which an appeal of this nature might be made with ſome chance of ſucceſs, and which are, ſometimes, to be found even in the minds of men who have violated the moſt ſacred ties.

The pamphlet is divided into three parts; the firſt contains a brief ſketch of the conduct of Cromwell, in the Engliſh uſurpation

uſurpation of the laſt century; the ſecond exhibits a compariſon between Cromwell and Bonaparte; and the third, a compariſon between Bonaparte and Monk. The circumſtances in which the Engliſh differed from the French Revolution are more ſtrongly marked than the points in which they reſemble each other.

"The hiſtorians add, that the moderate and pacific diſpoſitions of the two laſt monarchs of England, the extreme difficulties attending their domeſtic government, and the perfect ſecurity in reſpect of attacks from abroad, had rendered them very neglectful of the affairs of the Continent; and England, during theſe two reigns, had been as it were forgotten in the general ſyſtem. France, on the contrary, at the period of the revolution, had become an eſſential part of the ſocial balance of Europe, that balance which gave birth to the reveries of the good Abbé de St. Pierre, and which promiſed an eternal felicity to all nations. The intereſts of the cabinet of Verſailles were ſo far connected with thoſe of the other powers, that the ſtate of France could not be changed without changing the ſtate of Europe; it is not aſtoniſhing, therefore, that our internal agitations ſhould have filled with alarm even the frozen deſerts of Siberia, and that our revolution ſhould have appeared, in the eyes of all governments, like thoſe fatal ſigns which render the world apprehenſive of an approaching ſubverſion of nature.

"The revolutionary flight had taken nearly the ſame direction in England as it has taken in France. But in England the exploſion had never threatened to paſs the frontiers; the tigers were ſeen to fight with each other, but their rage had never inſpired them with the project of quitting the ſtage to ruſh upon the ſpectators. The Independents, the Preſbyterians, and the Levellers had put one monarch to death, but they had not an unquenchable thirſt for the blood of Kings; they did not exhibit, as objects of adoration to the people, the images of an *Ankaſtroem* and a *Brutus*; the harangues of thoſe days were not filled with imprecations againſt Princes; and never did the long parliament talk of terrifying Europe with a battalion of tyrannicides. The different ſtates of Europe, exempt from the dangers of a revolution, contemplated from the ſhore the political ſtorms which ſhook a throne, and they only took that vague intereſt of humanity in the fate of the Stuarts which always acts with leſs power on the heart than perſonal intereſt and a ſenſe of common danger. But vanity, the light and reſtleſs diſpoſition of the French, combined with the ſpirit of proſelytiſm, gave to our revolution a tone of boaſting and threat, which could not fail to put Kings on their guard. The apoſtles of our liberty did not limit their miſſion to the regeneration of France, they inveſted themſelves, in the plenitude of their authority, with the alarming right of regenerating the earth; they reſolved to carry their equality into all nations, like men infected with the hydrophobia, who, in their convulſions, experience an inſurmountable deſire of communicating to all around them the malady which preys upon themſelves.

ſelves. The revolution began by a declaration of war againſt Europe, and our Re-public ſwallowed up kingdoms, almoſt as ſoon as it had left its cradle. Againſt ſuch a peſt it became the duty of all cabinets to combine. I know that moderation is, at preſent, much talked of; and ſome even go ſo far as ſeverely to blame the conduct of thoſe who declared war. But will Europe give credit to our fine proteſtations? Will not ſhe be juſtified in ſaying to us, "You aſſure us that your government has ceaſed to walk in the ways of the revolution, and that the adoption of a more moderate ſyſtem will at length allow Kings to ſit ſecure on their thrones; but your directors uſed the ſame language as your conſuls now uſe. In order to prove to us that the intentions of the laſt are more pure and more ſincere than thoſe of their predeceſſors, let them begin by reſtoring the provinces which they have ſeized by force, and let them take off the ſequeſtration which they have impoſed upon Switzerland and Holland; for no attention is paid to profeſſions of moderation, in a party who retains a property acquired by violence, and little credit is due to the pacific intentions of thoſe who enrich themſelves with the ſpoils of an unjuſt war." Pp. 33—35.

The author's obſervations on the modern ſinews of war are equally juſt and pertinent.

"The firſt object of the French Revolution was the re-eſtabliſhment of order in the finances; but, as it generally happens in revolutions, the evil which it was intended to remedy increaſed in a dreadful degree. The Republic has diſſipated in a few years the produce of the trade and induſtry of ages; it has conſumed one half of its territory, the price of which has been poured by terror into its coffers; the ſpoils of ſeveral nations have been ſwallowed up in the gulph yeleped the national treaſury; the government, at this time, can ſcarcely find the means of defraying the moſt neceſſary expences, and the want of credit is greater than ever. The French monarch periſhed from the diſorder which prevailed in the finances; and can Bonaparte believe that he will be able to preſerve his authority in ſpite of that diſorder in a conſtant ſtate of augmentation? In vain will his brain engender the greateſt deſigns; nothing can be done without money in a State where nothing can be done by morals; this is a truth ſo well underſtood at preſent as to ſtand in no need of repetition. When the hero of La Mancha ſet out in queſt of adventures, the firſt queſtion of the landlord, at the inn, where he was dubbed a Knight, was—have you any money? No, replied Don Quixote, I never read of any Knight being provided with that baſe metal. You lie under a miſtake, replied the landlord; if the hiſtorians are ſilent on the ſubject, it is becauſe, they thought it a matter of courſe that Knights never travelled without a thing ſo neceſſary as money. So ſay all the Cabinets of Europe at this day. I have no doubt that Bonaparte has, in his council, ſome men poſſeſſed of the ſame good ſenſe as Don Quixote's landlord; but, if I

may

may judge from the public miſery and the general miſtruſt, I much doubt their ability to furniſh their Knight with money."

The actual ſtate of France appears to be depicted with accuracy.

"We are now engaged in the moſt cruel war which ever diſturbed the repoſe of nations. The blood of our ſoldiers has flown in the four quarters of the world, *in the name of a Republic which never exiſted*; there is ſcarcely a ſingle region on the globe which has not received the laſt ſighs of a Frenchman, dying *for the vain phantom of liberty*; we have had to deplore our triumphs as well as our defeats; *we bear more chains than the people whom we determined to render free; we are poorer than the nations which we have ruined.*"

Infected with a prejudice which thouſands of Frenchmen have haſtily adopted; a prejudice, ſpringing from a mixture of vanity and diſappointment, and rendered inveterate by the force of habit; the author puts into the mouth of "more than one foreign Miniſter" this ſtrange declaration reſpecting the French Revolution, which we firmly believe was never uttered by any man, who conſidered it as dangerous; and moſt certainly, in this country at leaſt, none but the *friends* of the Revolution, ever uſed ſuch language reſpecting it.—"Whatever the malignant influence of this meteor may be, which is deſtined to appear but for a moment in our horizon, we have a much greater dread of the influence of a durable government which would ultimately be eſtabliſhed in France; before we reſtore the Bourbons to their throne, we ought to think of diminiſhing their power."—As the author muſt be ſuppoſed to be better acquainted with the ſentiments of his own countrymen, we are much more diſpoſed to give full credit to the following aſſertion:

"*I have often ſeen very good royaliſts rejoice in the triumphs of the Republicans.* 'France,' ſaid they, 'contained nothing but a factious people, but the imprudence of the coaleſced Monarchs has transformed them into a people of heroes; a day will come when no part of the revolution will remain but its military trophies, and the Monarchy will profit by them; this riſing generation of warriors will defend the ſceptre with the ſame courage which they have diſplayed in defence of the Red Cap, and the Republic which will alone be reſponſible for the horrors of war, that republic which is ſo jealous of the power of Kings, will only have ſown lilies in the fields of victory!"

Whatever our ideas may have been, or ſtill are, reſpecting the danger ariſing to Europe, from the extenſive power of the

old

old French Monarchy, we not only concur with the author in his obſervation that ſuch a mode of reaſoning as that which he imputes to certain foreign Miniſters, is "neither juſt nor generous;" but we go ſtill farther, and will maintain that any Miniſter, having it in his power to reſtore the French Monarchy, in 1792, and yet forbearing to uſe that power from ſuch motives as theſe, would not only have been neither juſt nor generous, but would have proved himſelf groſsly ignorant of his duty, wholly deſtitute of that wiſdom and foreſight which his ſtation required, and utterly neglectful of the intereſts and welfare of his own country in particular, and of Europe in general. But how ſhall we characterize the ſentiment of the "*very good Royaliſts*" who "*rejoice in the triumphs of the Republicans.*"—If any thing could juſtify the conduct of a foreign Potentate in neglecting to reſtore the French Monarchy, until its power ſhould be abridged, theſe avowed ſentiments of its firmeſt friends and ſupporters would afford ſuch juſtification. They betray ſuch an aggreſſive ſpirit of inordinate ambition as it would become alike the intereſt and the duty of every State in Europe to repreſs. Senſeleſs and infatuated men! neither taught by experience, nor corrected by adverſity, you ſupply your enemies with weapons againſt yourſelves, and rob your friends of their beſt means of defending you!—We now willingly turn to a paſſage, in which the author diſplays much good ſenſe, and ſound reaſon.

"Ten years ago we lived happy under our Kings; France was then reſpected by foreign nations; French blood neither flowed on the field of battle, nor on the ſcaffold; tranquil without deſpotiſm, ſubjects but not ſlaves, we had every ground of ſecurity, every cauſe for gratitude and affection. Why, then, ſhould we not now oppoſe, to the genius of commotion and diſcord, a firm and pacific government, the bleſſings of which we ſo long enjoyed? Why ſhould we not now obtain over the rivals of France a leſs cruel and more durable triumph, under the auſpices of a Monarchy which long excited their jealouſy, which may ſtill recover its former aſcendancy, by giving an uſeful direction to our conqueſts, and ſhed a new luſtre on the French name by legalizing victory. It is that paternal and tutelar government which can alone reſtore the tranquillity which we want, the riches which we have loſt, and our country, in ſhort, which we ought all to cheriſh, but which is no longer to be found in this deſolated land. For our country is not to be ſought on the mountain's cliff, on the river's bank, nor on the city's rampart; it exiſts in the relations eſtabliſhed between men of the ſame land and of the ſame family; in the religious remembrance of our fathers; in the love of our children; in the inſtitutions which exiſted at our birth; and in the protecting authority which ever defended our moſt ſacred rights and our deareſt intereſts."

It

It would be happy for his country, for which the author ſeems to entertain ſo ſincere, ſo zealous, and ſo commendable an affection, if he could ſtrongly impreſs the juſtice of the following remarks on the mind of every inhabitant of France.

" Six months have already elapſed ſince Bonaparte made himſelf maſter of the ſovereign power. Where is the olive branch with which he was to crown victory? Where are thoſe eternal monuments which he was to raiſe to humanity! The war has been renewed with additional fury; conquerors or conquered, we ſtill have to deplore the death of Frenchmen, who have not even the conſolation of dying for their country. *It is for Bonaparte alone that ſo many victims are ſacrificed,* and his power is only built on the graves which are daily dug by war in his name. We muſt not imagine, that this empire, which is uſhered in with funeral obſequies, will be leſs productive of calamities in time of peace.

" France requires a ſtate of durable tranquillity in order to revive the elements of proſperity, and to re-eſtabliſh her relations with the people of Europe. The firſt pledge of ſuch relations is a ſtable government. I know that our metaphyſicians of the council take much about *permanence*, (fixité); but Europe alſo knows very well that there is not any thing in our preſent government to which that fine term can reaſonably be applied. Foreigners, who participate in our apprehenſions reſpecting Bonaparte, will never conclude any other treaties with him than ſuch as are proviſional like his own power, alliances which will laſt no longer than the conſtraint, by which they were dictated."

Pleading in ſuch a cauſe, the flattering language which the author occaſionally applies to Bonaparte may be juſtifiable; but, let his ſubſequent conduct be what it may, it never can obliterate from the memory the recollection of the paſt; and however he might atone, as far as he could, for his crimes, by the reſtoration of his lawful Sovereign, he never could have the ſmalleſt pretenſions to be ranked with the *great men* of the age; his enormities would never be forgotten by the hiſtorian; and a ſuitable niche would be provided for him in the TEMPLE of INFAMY!

It is eaſy to perceive that this pamphlet is the production of no common pen; and, though we cannot ſubſcribe to all the author's poſitions, we muſt admit that his arguments are moſtly ingenious, frequently convincive, and ſeldom, if ever, feeble.

ART.

ART. VI. *Voiage, &c.* i. e. *Voyage in ſearch of La Pérouſe, performed by order of the Conſtituent Aſſembly, during the Years* 1791, 1792, 1793, *and* 1794, *and drawn up by Mr. Labillardiere, Correſpondent of the Academy of Sciences at Paris, Member of the Society of Natural Hiſtory, and one of the Naturaliſts attached to the Expedition.* Tranſlated from the French. The original Printed at Paris; imported by de Boffe; the Tranſlation, illuſtrated with Forty-ſix Plates. 4to. Pp. 540. 2l. 12s. 6d. Publiſhed for Stockdale. London. 1800.

ALL our readers muſt recollect that M. de la Pérouſe, an officer of high reputation and diſtinguiſhed talents in the French navy, was ſent on a voyage of diſcovery, in the year 1785. Some account of the progreſs of his efforts was forwarded to his native country by every poſſible opportunity, but he and all his companions unfortunately periſhed. The reſult of his diſcoveries, as far as it was known by the papers which he had tranſmitted to France, at different times, was publiſhed ſome time ago. The inducement to undertake the preſent voyage is thus ſtated in the Introduction.

"No intelligence had been received for three years reſpecting the ſhips Bouſſole and Aſtrolabe, commanded by M. de la Pérouſe, when, early in the year 1791, the Pariſian Society of Natural Hiſtory called the attention of the Conſtituent Aſſembly to the fate of that navigator, and his unfortunate companions.

The hope of recovering at leaſt ſome wreck of an expedition undertaken to promote the ſciences, induced the Aſſembly to ſend two other ſhips to ſteer the ſame courſe which thoſe navigators muſt have purſued, after their departure from Botany Bay. Some of them, it was thought, might have eſcaped from the wreck, and might be confined in a deſert iſland, or thrown upon ſome coaſt inhabited by ſavages. Perhaps they might be dragging out life in a diſtant clime, with their longing eyes continually fixed upon the ſea, anxiouſly looking for that relief which they had a right to expect from their country.

"On the 9th of February 1791, the following decree was paſſed upon this ſubject: 'The National Aſſembly having heard the report of its joint Committees of Agriculture, Commerce, and the Marine, decrees,

'That the King be petitioned to iſſue orders to all the ambaſſadors, reſidents, conſuls, and agents of the nation, to apply, in the name of humanity, and of the arts and ſciences, to the different Sovereigns at whoſe courts they reſide, requeſting them to charge all their navigators and agents whatſoever, and in what places ſoever, but particularly

ticularly in the moſt ſoutherly parts of the South Sea, to ſearch diligently for the two French frigates, the Bouſſole and the Aſtrolabe, commanded by M. de la Pérouſe, as alſo for their ſhips' companies, and to make every inquiry which has a tendency to aſcertain their exiſtence or their ſhipwreck; in order that, if M. de la Pérouſe and his companions ſhould be found or met with, in any place whatſoever, they may give them every aſſiſtance, and procure them all the means neceſſary for their return into their own country, and for bringing with them all the property of which they may be poſſeſſed; and the National Aſſembly engages to indemnify, and even to recompenſe, in proportion to the importance of the ſervice, any perſon or perſons who ſhall give aſſiſtance to thoſe navigators, ſhall procure intelligence concerning them, or ſhall be inſtrumental in reſtoring to France any papers or effects whatſoever, which may belong, or may have been belonged, to their expedition:

'Decrees, farther, that the King be petitioned to give orders for the fitting out of one or more ſhips, having on board men of ſcience, naturaliſts, and draughtſmen, and to charge the commanders of the expedition with the two-fold miſſion of ſearching for M. de la Pèrouſe, agreeable to the documents, inſtructions, and orders which ſhall be delivered to them, and of making enquiries relative to the ſciences and to commerce, taking every meaſure to render this expedition uſeful and advantageous to navigation, geography, commerce, and the arts and ſciences, independently of their ſearch for M. de la Pérouſe, and even after having found him, or obtained intelligence concerning him.'

"Compared with the original, by us the Preſident and Secretaries of the National Aſſembly, at Paris, this 24th day of February, 1791.

(Signed) DUPORT, Preſident.
LIORE, } Secretaries."
BOUSSION, }

"General Dentrecaſteaux received the command of the expedition. That officer requeſted from the Government two ſhips of about five hundred tons burden. Their bottoms were ſheathed with wood, and then filled with ſcupper nails. It was not apprehended that this mode would diminiſh their velocity, and it was thought that it would add to the ſolidity of their conſtruction. It is, however, acknowledged that ſhips ſheathed and bottomed with copper may be conſtructed with equal ſolidity, and that they have greatly the advantage in point of ſailing. Thoſe ſhips received names analogous to the object of the enterprize. That in which General Dentrecaſteaux embarked, was called the Recherche (Reſearch), and the other, commanded by Captain Huon Kermadec, received the name of the Eſperance (the Hope).

"The Recherche had on board one hundred and thirteen men at the time of her departure: the Eſperance only one hundred and ſix."

"It is melancholy to add, that of two hundred and nineteen people, ninety-

ninety-nine had died before my arrival in the Iſle of France. But it muſt be obſerved, that we loſt but few people in the courſe of our voyage, and that the dreadful mortality which we experienced was owing to our long ſtay in the iſland of Jav."

Labillardiere's Voyage.

The motive which had influenced thoſe, at whoſe inſtigation this voyage was undertaken, was of ſuch a nature that every man muſt lament that it completely failed. The commander of the expedition, on his arrival at the Cape of Good Hope, received intelligence from the Iſle of France, that a Dutch veſſel having on board Commodore Hunter, of the Sirius Engliſh frigate, together with his ſhip's company, diſcovered near the Admiralty Iſlands, in the South Sea, ſeveral perſons clothed in European manufactures, ſome of which, in particular, appeared to be French uniforms. Hence it was concluded that M. de Pérouſe had been ſhipwrecked in the vicinity of thoſe iſlands. But the information proved erroneous; and every attempt to diſcover any ſigns, or to obtain any intelligence, which could tend to aſcertain the fate of that gallant officer was fruitleſs. We ſhall not attempt to follow Citizen Labillardiere through his difficult and dangerous voyage, his account of which can only prove intereſting to navigators and naturaliſts. Indeed, the proper title of the work would have been "The Journal of a Naturaliſt." For, on no other ſubject than Natural Hiſtory is any information afforded, that can either intereſt or inſtruct the reader. All the places which the author viſited, with very few exceptions, have been deſcribed, more fully and more accurately, by other writers. In his obſervations on the different countries, and the manners and cuſtoms of their inhabitants, there is nothing that indicates either acuteneſs of penetration, ſoundneſs of judgment, or knowledge of human nature. His deſcriptions are vapid, his details are dry, and his egotiſm is diſguſting. He is out of humour with all around him, ever prone to cenſure his ſuperiors, and ſtrongly diſpoſed, on all occaſions, to magnify his own conſequence. There is a tireſome ſameneſs in his remarks, which are frequently trifling, and not ſeldom illiberal. In ſhort, ſtrange as it may appear, we have toiled through this ponderous volume, with exemplary patience, and have not found a ſingle paſſage worthy of quotation.

In November, 1793, the two veſſels arrived at Java, where, ſome time after, on the reception of news from Europe of the abolition of Monarchy in France, the officers declared in favour of their Sovereign, hoiſted the White Flag, put themſelves under the protection of the Dutch, and conſigned the Citizen

Citizen Naturaliſts, and Sçavans to ſafe cuſtody. Labillardiere and his aſſociates returned to their native country in the Spring of 1796, ſo terminating a voyage undertaken from the beſt of views, but productive of nothing but diſappointment.

ART. VII. *La Foi Couronnée, &c.* i. e. *Faith Crowned, or the Maſſacre of the Catholic Paſtors who have died for the Cauſe of Jeſus Chriſt, during the French Revolution.* A Poem, in five Cantos, accompanied with Notes, hiſtorical and theological. 12mo. PP. 350. Dulau. London. 1799.

THE motive which accelerated the publication of this poem, if it did not inſtigate the author to compoſe it, is thus explained in the preface.

"A new work againſt the Chriſtian religion, or rather againſt all the religions in the world, has juſt appeared, under this title—"*The War of the Gods*;" and the author of it, who might have been ſuppoſed to be an immoral man, but not an Atheiſt, has ſurpaſſed Voltaire and all the grand maſters of Atheiſm. Never had the eye beheld, the ear heard, the human, or rather infernal, mind conceived a production more ſcandalous, deſcriptions more horrible, impiety more revolting, or blaſphemy more abominable, than is exhibited in this poem. From a relic of modeſty, inconceivable in ſuch a man, the poet has concealed his name; probably he was fearful of conſigning it to perpetual infamy by prefixing it to ſuch a work; but, unfortunately, he is but too well known; and I ſhall now publiſh his name, not with a view to diſhonour him, for that is no longer poſſible, but in the hope of bringing him back to a ſenſe of ſhame by the means of public reprobation, to repentance by ſhame, to retractation by repentance, and even to the voluntary and ſpontaneous ſuppreſſion of his diſgraceful work;—this author is the CHEVALIER DE PARNY.

"Having been ſuffered to remain tranquil and ſafe, at Paris, during the revolution, in conſequence of his intimate connection with the triumphant enemies of the alter and the throne, he may poſſibly have cheriſhed and brought to perfection the noxious plant of Atheiſm, the ſeed of which was previouſly ſown in his mind. He ſaw the reign of anarchy begin, the ſceptre broken, Louis the Sixteenth murdered, his moſt faithful ſubjects perſecuted, plundered, and ſacrificed; and he exclaimed with Danton, Roberſpierre, and Marat, *We have no longer a King.* He afterwards witneſſed the triumph of impiety, the abolition of all religious worſhip, the deſtruction of the altars,

the captivity of the head of the Church, the proſcription and maſſacre of the Catholic Paſtors; and, like the wicked man, he ſaid, in the bottom of his heart, with Gobet and La Reveillére Lepaux, "*there is no God.*" The author then expatiates on the folly as well as the wickedneſs of any attempt to aboliſh that religion, to overthrow that church, againſt which—we have divine authority for aſſerting—the gates of hell will never prevail.

"Let him remember how many uſeleſs efforts have been made, within theſe laſt ten years, to annihilate this holy religion, and his poem will certainly not be more efficacious than thoſe; how many tardy, but ſignal, converſions it has produced in its greateſt enemies; how many proud ſophiſts, and even apoſtates, have returned into its boſom after having perſecuted it; how glorious a triumph it obtained over philoſophy, in the perſon of the celebrated La Harpe: let him imitate *his* candour; *his* integrity; *his* courage: let him partake of his happineſs and his virtues, after having partaken of his errors; and let him ceaſe the vain attempt to rob Heaven of its worſhippers; the Creator of the homage of his creatures; man of his beſt hope; the wicked man of his moſt ſalutary check; the juſt man of his happineſs here below; the poor man of his ſweeteſt conſolation; the rich man of the vehicle of his beneficence and charity; the people of their bond of obedience; governments of their neceſſary ſupport; and monarchs of their power, and of the fidelity of their ſubjects."

The author ſpeaks with becoming diffidence of his own production. "I preſume to oppoſe my verſes to thoſe of the Chevalier de Parny, and to diſpute with him, not the frivolous palm of poetry, nor the inſipid praiſes of a few impious literati, but the eſteem of virtuous minds, the triumph of truth, and the empire of integrity. Without ſoliciting the indulgence of my readers, I acknowledge that the publication of my work has been accelerated by the appearance of his; and, imperfect as it is, and determined as I was to reſerve it for other times, and other countries, this circumſtance has altered my intentions; I conceived the object of my poem to be uſeful; the opportunity for publiſhing it favourable; and the ſacrifice of my vanity neceſſary; and, accordingly, I committed it to the preſs, for the glory of religion and perſecuted virtue; happy if, in ſpite of the bitter cenſure, the ſarcaſm, and all the combined efforts of philoſophical impiety and licentious immorality, God crown my labours with any portion of ſucceſs, the Church with ſome approbation, the feeling heart with a few tears, and the virtuous man with his applauſe!"

Unqueſtionably the author merits commendation for his deſign, whatever defects may be found in the execution. The object of his poem is to diſplay the horrid perſecutions experienced by the French clergy, from the commencement of the revolution until the maſſacre of ſome hundreds of them in September,

September, 1792. In ſhort, the author attempts in verſe, with ſome additions, what the Abbé Barruel had before accompliſhed in proſe. But the ſubject is not favourable for a regular poem; and the mixture of fiction with fact neceſſarily deſtroys that impreſſion which the relation of ſuch horrid tranſactions ought to leave on the mind of the reader. We can make allowances for the zeal of a rigid Catholic, and therefore forbear to point out ſeveral paſſages to which we, as Proteſtants, muſt ſtrongly object, and the weakneſs and fallacy of which we could eaſily expoſe; but we muſt admoniſh the author, who is a very young man, that a little leſs deciſion and much more caution would become him, on points reſpecting which he ought to know a great difference of opinion prevails, particularly in the country in which he now reſides. The notes contain many curious anecdotes, highly honourable to the French clergy, and moſt diſgraceful to their impious perſecutors. We give the author credit for having duly aſcertained the truth of the facts which they exhibit. The poetry, though it never riſes into ſublimity, never ſinks below mediocrity. We ſelect, as a fair ſpecimen, the following paſſage, in the firſt canto, containing the portraits of ſome of the leading orators in the conſtituent aſſembly.

" Bientôt à l'éloquence un champ vaſte eſt ouvert.
Deux célébres mortels, brillant dans la carrière,
Et fiers de ſe combattre, ont franchi la barrière:
Maury, dans ſes diſcours toujours impétueux,
De l'organe et du geſte a l'avantage heureux.
Mirabeau, moins bouillant, a la marche plus ſure,
Et dans tous ſes écarts, s'elève avec meſure.
Si Maury, plus nerveux, porte un coup terraſſant,
Mirabeau, plus adroit, décoche un trait perçant:
L'un, du grand orateur, a la courſe rapide;
L'autre a, du rhéteur froid, la marche plus timide:
Maury, s'il improviſe, accable ſon rival:
Mirabeau, s'il écrit, eſt par fois ſon égal:
L'un a d'un eſprit droit l'invincible logique;
L'autre, du philoſophe a tout l'art ſophiſtique.
Quoiqu' à la fleur des ans, ſur les livres blanchis,
Du plus profond ſavoir tous les deux enrichis,
Par leurs talens divers et leurs pompeux langages,
Du Congrès étonné partagent les ſuffrages:
Mais tandis que Maury fléau des novateurs,
Confond ſon fier émule, en bravant les clameurs,
Mirabeau n'a jamais qu'un docile auditoire,
Qu'il doit à ſon parti, plus qu'à l'art oratoire.
Après eux Monteſquiou, ſimple et moins véhément,
Parle aux cœurs qu'il pénétre, et peint le ſentiment.
L'orateur Cazalès, formé par la nature,

Eſt éloquent ſans art, et pompeux ſans enflure,
Ornés d'heureux talens, mais long-tems égarés,
Les Tonnerre, et Lally sont par ſois admirés:
Trois enfans de Thémis, Treilhard, Thouret, Barrère,
Ont, par quelques succès, deſhonoré leur mère.
Barnave, plus cruel, plus fougueux tous les jours,
De fleurs teintes de ſang oſe orner ſes diſcours.
Ballore au vrai ſavoir ajoute un vrai courage:
La Sarre avec plus d'art, touchant dans ſon langage,
Aux eſprits comme aux cœurs fait entendre ſa voix;
Deymard ferme et preſſant l'égale quelquefois,
Et tous ces orateurs, diſputant d'éloquence,
Balancent la victoire et le ſort de la France.

ART. VIII. *Ueber den Gang, &c. On the political Events which occurred in Switzerland, during the Spring of* 1798. By Leonhard Meiſter. 8vo. PP. 136.

THE ſeries of revolutionary events, which are repreſented and ably commented upon in the preſent work, is nearly the following:

On the 27th of February, 1798, the ultimatum of the conference between the deputies from the cantons of Zurich and Berne, and the French general in chief, Brune, was given in by the latter, againſt which the regency of Berne remonſtrated, in order to procure a delay. Brune, conſequently, reſolved to adopt coercive meaſures, and the Berneſe came to the determination of repelling force by force, a reſolution in which they were particularly ſupported by the canton of Lucerne.

In the night of the firſt of March, the Berneſe attacked the French, which was the commencement of the ſhort, and on the part of the Berneſe, moſt unfortunate, war. The ruinous conſequences of this tumultuous proceeding, are, for the moſt part, to be attributed to the feeble and irreſolute conduct of the Berneſe government. On the fifth of March the French entered Berne: on the 6th, the landed proprietors aſſembled at Zurich, to make their demands; and, on the 9th, the militia arrived to garriſon the town; the Senate was willing to cede its power to the commiſſioners from the country, and concluded with them an agreement, in which, however, many of the points relative to the executive power were not properly aſcertained. The late regency having left the place in confuſion, the deputies from the country endeavoured to adopt proper means for reſtoring internal tranquillity. Meanwhile, ſome of the other cantons took up arms againſt the new Swiſs conſtitution; and counter addreſſes were alſo ſent to General Burne,

Brune, from the canton of Zurich: to theſe he anſwered with the alternative, that they ſhould either unconditionally accept the conſtitution, or he would advance with the French army. This canton therefore reſolved, on the 29th of March, that the Helvetic Re-public was indiviſible, in conſequence of which the primitive elective aſſemblies were then convened. At Berne the arſenals were emptied, contributions levied on the inhabitants, and the French commiſſary, Lecarlier, iſſued orders reſpecting the new conſtitution.

Several cantons, however, remained undetermined, others poſitively refuſed to accept the conſtitution, and the peaceable cantons made a fruitleſs attempt to unite with the former. The Abbot of St. Gallen organized a body of cruſaders, and inſtigated a civil war. But the French General threatened the refractory diſtricts, and ordered contributions to be levied on the members of the late regency and their families. In Arau the national repreſentatives aſſembled ſoon after Eaſter, and formed two legiſlative bodies. At this epoch of the Swiſs revolution M. Meiſter concludes his tract. Since that time there has appeared; in Zurich, a regular hiſtorical journal, conducted upon a different plan, and containing a continuation of the events which have occurred in that country. It is edited by the ſame author, and publiſhed by Eſcher and Uſteri, the conductors of a notorious journal called the Swiſs Republican. To the number for April, M Meiſter has ſubjoined a Survey of Helvetia under its former conſtitution, which was written a ſhort time before its abolition: it concludes with a ſhort expoſition of the different characters who bore the moſt diſtinguiſhed part in the Helvetic revolution.

ART. IX. *Reiſe nach Oſtindien, &c.—A Voyage to the Eaſt Indies, by Fra. Paolino da St. Bartolomeo, tranſlated from the French, with Notes.* By John Reinhold Forſter, Profeſſor of Natural Hiſtory and Mineralogy, at Halle; with a Frontiſpiece. 8vo. PP. 483. Berlin. 1798. Price 1 Rix-dollar, 16 Groſch.

WE ſhall not even do juſtice to Paolino if we merely aſſert that he is the moſt learned miſſionary that has ever penetrated or viſited India. He may, with juſtice, and without exaggeration, be mentioned among the beſt authors who have written upon that country. According to the preface, the original is written in Italian, and it is not ſtated to be a tranſlation from the French.

Another work by the ſame author, entitled *Syſtema Brahmanicum*, of which an abridgment has been publiſhed at Gotha, muſt

not be confounded with the preſent publication. The author reſided in India, from the year 1766 to 1789, and acquired a conſiderable knowledge, not only of the Tamul and Malabar, but alſo of the difficult Shanſcrit language. Hence he has procured a variety of accounts from authors of that country which very few Europeans would be able to underſtand in the original language, and has profited by the manuſcript accounts of former miſſionaries. He landed at Pondicherry, and firſt deſcribed the coaſt of Coromandel, or, according to his orthography, Ciomandala. If we compare the general manner of writing names of cities and countries in India, with thoſe which he has adopted, and which he aſſures us he has taken from India books, we cannot but be ſurprized that they have hitherto been ſo groſsly disfigured.

That the capture of Pondicherry by the Engliſh, during the preſent war, may be rather favourable than diſadvantageous to the French, ſeems rather paradoxical; but the author endeavours to render it probable, that the French have gained by this capture, as they provided the Engliſh with wines, cloth, cannon, fire-arms, &c. in return for goods, the greateſt part of which remained in India.

The whole ſtate of the Chriſtian and Pagan religions is treated by the author with the greateſt accuracy and attention. His aſſertions relative to Tanjoor, Marava, Madura, and Carnada, and of the north of India in general, is derived from the accounts of former miſſionares, as his reſidence on that coaſt did not exceed three months. What he quotes relative to the commerce of the coaſts of Coromandel and Malabar, beyond the Holy Mountains, is equally new and intereſting. A circumſtantial account is given of the coins, weights, and meaſures. M. Paolino deſcribes Malabar from his own obſervations, which are the more important, becauſe this place has not ſuffered ſo much from the incurſions of the neighbouring nations, but ſtill preſerves many of its ancient manners and cuſtoms. The number of Chriſtians, Jews, Arabians, Europeans, and their immediate deſcendants, he computes at 400,000 perſons; that of the original inhabitants at 1,600,000, and, as the country of Malabar, according to Forſter's account, contains 540 ſquare German miles;* there are, conſequently, 3,703 perſons to each mile. The account of their induſtry has been moſt happily elucidated by the great learning of Forſter. The preſent King of that country is obliged to pay an annual tribute to the Engliſh of half a lack of rupees, or 25,000 Roman

* Fifteen German miles are eqnal to one degree or 69 half miles Engliſh meaſure.

ſcudi.

ſcudi. He readily agreed to pay this tribute, as he was apprehenſive of his neighbours, the late Tippoo Sultaun, the Princes of Maiſſur and Concam, and the Prince of Arrucat, in the South Eaſt of India. The King of Malabar behaved very graciouſly to the author, and expreſſed great aſtoniſhment at his correct knowledge of the Malabar tongue.

We would adviſe ſuch of our readers as may happen to poſſeſs this work, not to be alarmed at that chapter which is entitled "Affairs of the Miſſion," as this intereſting part deſerves to be attentively peruſed. The chapter on Zoology has alſo received many illuſtrations from the pen of Forſter.

In the ſecond book the author treats on the birth and education of children, of matrimony, and the laws. In the original the laſt ſection contains a ſevere invective againſt the late learned Sir William Jones, but which the German tranſlator has prudently omitted.

The author gives to the four principal caſts of the Indians the following denominations: Brahmana, Kſchetria or Ragiaputra, Vayſhya and Shudra. From his philological erudition, we expected to find the chapter upon languages to be one of the moſt important, and our expectations were not diſappointed.

The religious ſyſtem of the Indians, he aſſerts, is founded on a belief of an individual Deity who has created the univerſe; they are, therefore, neither Atheiſts nor Materialiſts, becauſe they admit of a Being which is ſelf-ſubſiſtent, has created every thing, and is, in ſhort, the author of the univerſe: theſe people are no Manichœans, as they adopt the idea of a ſupreme Being, which is eternal, omnipotent, &c. In the beginning, they ſay, God created a woman, that is nature, ſhe is worſhipped as a Deity, and to her all other Deities are indebted for their exiſtence. The doctrine of the immortality of the ſoul is an article of their faith univerſally received; yet theſe people are called Heathens, by the Europeans, and miſſionaries are ſent from the Catholic and Proteſtant countries to convert them.

The author, in the courſe of his work, accurately deſcribes the preſent ſtate of the ſciences in thoſe parts of India, particularly aſtronomy, muſic, architecture, medicine, and botany. On his return he touched at Ceylon, afterwards at the Iſland of Bourbon, the Iſle of France, at the coaſt of Lagoa in the South of Africa, and the Iſland of Aſcenſion, on which places he makes a variety of pertinent remarks. The notes of the late Profeſſor Forſter are very intereſting, and we cannot but regret that death has deprived Germany of a commentator and geographical tranſlator, whoſe loſs will not be eaſily ſupplied.

ART.

ART. X. *Reiſe nach dem Vorgebirge der Guten Hoffnung, &c. Voyage to the Cape of Good Hope, Java and Bengal, in the Years* 1768 *and* 1771, *by J. S. Stavorinus, Captain in the Service of the Dutch Eaſt India Company. Tranſlated into German, from the Dutch, with Notes.* By Profeſſor Lueder, of Brunſwic, Berlin, Haude, and Spena. 8vo. Price 18 groſch. 1796.

THE original of this work appeared at Leyden, in the year 1793, in two volumes. The tranſlation, made by Profeſſor Lueder, may more properly be termed an abridgment, as every thing which is important only to the Dutch mariner, has been omitted. The whole is divided into four books, the firſt of which contains, properly ſpeaking, the whole of the deſcriptive part of his travels; the three others furniſh an account of the countries mentioned in the title-page. The moſt minute deſcription is that of the iſland of Java, in the third book, which alone forms one half of the work. But as an Engliſh tranſlation of this voyage was formerly noticed by us,* long before we had ſeen the original, it muſt be ſuperfluous to ſay any thing more of that now before us.

* Anti-Jacobin Review, Vol. iii. p. 268.

ART. XI. ΠΛΟΥΤΑΡΧΟΥ ΤΟΥ ΧΑΙΡΩΝΕΩΣ ΤΑ ΗΘΙΚΑ. *Plutarchi Chaeronenſis moralia, id eſt, opera, exceptis vitiis, reliqua.* Græca emendavit, notationem emendationum et Latinam Xylandri interpretationem caſtigatam adjunxit, animadverſiones explicandis rebus ac verbis, item indices copioſos adjecit Daniel Wyttenbach, Hiſt. Elog. Lit. Gr. et Lat. in illuſtri: Athen. Amſtelod. Profeſſor. Ad editionem Oxonienſem emendatius expreſſa. Tomi I. Pars II. 8vo. Pp. 457. 1799.

THE volume before us compriſes what is comprehended in Plutarch's works between ὑγιεινὰ παραγγέλματα. Mr. Schäfer, the publiſher of this edition, is entitled to equal credit and praiſe, as it is remarkably correct. The numerous errata of the Oxford edition have been carefully avoided; nor have other errors eſcaped the vigilance of the anonymous editor, a circumſtance which rarely occurs on ſimilar occaſions.

ART. XII. *Aſtronomiſches Jahrbrich fiür das Jahr*, 1802, *&c.* i. e. *Aſtronomical Almanack, for the Year* 1802, *together with a Collection of new aſtronomical Treatiſes, Obſervations, and other Articles of Intelligence.* Calculated and publiſhed, by

Permiſſion

Permiſſion of the Royal Academy, by J. E. Bode, Aſtronomer and Member of the ſaid Academy: With two Plates. 8vo. Pp. 260. Price 1 Rix-dollar. Berlin, printed for the Author, and ſold by Lange. 1799.

THIS Almanack is arranged on the eſtabliſhed plan of the preceding years. The eſſays are, in general, highly intereſting, and almoſt every one deſerves the attention of aſtronomers. They are as follow:

1. Kliigel's new method of calculating ſolar eclipſes, occultations and tranſits, and adapting them to the centre of the globe. He gives a plan of computing the true zenith of both conſtellations for two points of time, together with the beginning and end of the eclipſe or tranſit; and alſo their ſhorteſt diſtance, as well as the time of that diſtance, inſtead of the uſual and tedious calculation of the parallax of longitude and latitude. The formulæ, he propoſes, are not always ſhorter nor leſs complicated than thoſe commonly uſed in calculating parallaxes. Nevertheleſs, much praiſe is due to the author for having multiplied the means of attaining the purpoſe in the moſt difficult part of aſtronomical purſuits. He enables the proficient in this ſcience, not only to compare the ſame object of obſervation, according to the reſult afforded by different methods, but alſo to vary the formulæ according to the angles, which may happen to be too great or too ſmall, in applying one particular method; and thus to arrive at greater certainty by reſorting to another.

2. Obſervations relative to the ſpots, atmoſphere, and diameter of the planet *Mars*, by Dr. *Schroter*, of Lilienthal. This indefatigable aſtronomer has, in the greateſt poſſible proximity of Mars to the earth, obſerved that its compreſſion is $80 = 81$ of the diameter, which appeared to be a little above $26''$, 17. According to Schröter's obſervation, the clouds near the equator of that planet, move 20 feet in one ſecond. He has diſcovered ſpots in Mars, which daily change: the ſouthern polar zone of this planet lately exhibited a peculiar luſtre.

3. On the occultation of Mars by the moon, July 31, 1798, and the tranſit of Mercury, May 7, 1799, by the ſame aſtronomer. The occultation of Mars was only partial, ſo that one third of the diſcus of the planet was viſible in the conjunction. This viſible part appeared to be of an orange colour. Round *Mercury*, when it was ſeen on the diſcus of the ſun, Mr. S. obſerved a fog-like ring extended to a fourth-part of its diameter. Other aſtronomers could not diſcover ſuch a ring, and La Lande aſcribes its appearance to the conſtitution of the atmoſphere, and the nature of the teleſcope, while Van Zach believes that it ariſes from the vapour ſettling on the reflectors.

4. Obſervation of the ſame tranſit, by MECHAIN.

5. On the conſtruction and the accuracy of a new regulator, by Mr. SEYFFERT of Dreſden.

6. On Geographical Menſurations, by Prof. HENNERT. The moſt intereſting part of this memoir, is the problem, to aſcertain, from the given polar elevation of one place, and the diſtance of another from the meridian of the former, the polar elevation of the latter.

7. Obſervations and calculations reſpecting the oppoſition of Uranus, (Georgium Sidus) by Mr. DERFFLINGER, of Krems-Munſter.

8. Perturbations of Mars by Venus, the Earth, and Mercury, calculated by Paſtor WURM, of Gruibingen, in the Duchy of Wirtemberg.

9. Aſtronomical obſervations by Meſſrs. FRIESNECKER and BURG, at Vienna.

10. On Comets which take their courſe near our globe: from the papers of the late Profeſſor LAMBERT, at Berlin, comets of this deſcription deſerve to be carefully obſerved and calculated by aſtronomers, becauſe an accurate knowledge of them may furniſh us with the beſt method of finding the parallax of the ſun; and conſequently the proper ſcale for the whole planetary ſyſtem. It may be added, that, if ſuch comets were ſufficienrly weighty and bulky, they would manifeſt conſiderable influence on the ſolid and fluid parts of our globe. Lambert conſiders the earth at reſt, and transfers its motion to the paſſing comet. Hence the line exhibiting the relative motion will be a kind of hyperbola, the curve of which increaſes, as the comet approaches to the globe. The general ſtandard by which he has made his calculations, is the hourly motion of the earth, and that of a comet equally diſtant from the ſun, expreſſed in parts of the radius of the earth. From the figure of an hyperbola thus delineated, Lambert infers, that a comet, moving in a very eccentrical ellipſis, never will become a ſatellite of the earth, or any other planet.

11. On the motions of planets, in an ethereal medium, by M. SCHUBART of St. Peterſburg. The author of this memoir explains and demonſtrates LA PLACE's formulà on the ſame ſubject. This aſtronomer had already remarked, that no reſiſtance of any medium will affect the aphelia of planets; but that the axis major of the orbit, the eccentricity, and the mean motion of the planet will have a ſecular equation. M. S. adds, that the mean diſtance from the ſun will, in conſequence of any reſiſtance of the medium, continually and uniformly decreaſe; and this in a more rapid manner, when the planet is nearer the ſun. The mean motion will annually increaſe,

increaſe, and the orbits of planets, as well as comets, will tend to a circular form.

12. General Tables for calculating the greateſt digreſſion of Venus from the ſun; the upper and lower conjunctions, and the greateſt brightneſs of that planet, for all ſucceeding centuries, by M. WURM. Venus appears in her greateſt brightneſs nineteen days before or after her moſt conſiderable eaſtern digreſſion, which, as well as her conjunctions, and greateſt brightneſs, have a regular Cyclus, amounting to nearly 2,922 days.

13. On the ſecond comet in the year 1798, by Dr. OLBERS of Bremen. Dr. O. diſcovered this comet, December 8, in the conſtellation of *Cerberus*. It was viſible but few days. It is the 92d comet; the orbit of which has been calculated. The miſt round the comet, Dr. O. eſtimates at five minutes, or equal to four and an half ſemi-diameters of our globe. The nucleus did not appear to be greater than 2″ 1., for which reaſon the diameter of the globe of that comet could not exceed twenty-ſeven geographical miles.

14. Aſtronomical obſervations by M. CASSELLA, aſtronomer at Naples.

15. Some obſervations on the moon made during the lunar eclipſe, between the 3d and 4th of December, 1797; by Chevalier DE HAHN of Remplin. From theſe and other obſervations M. de Hahn endeavours to prove, by a variety of ſtrong arguments, that the moon is in a perpetual ſtate of phoſphoreſcence, and that nature ſeems to have ſupplied by theſe means the defect of water and air with reſpect to vegetation; but that the vegetables of the moon on that account will be of a more volatile changeable quality than thoſe of the earth.

16. Aſtronomical obſervations by Mr. KOHLER, aſtronomer at Dreſden.

17. Aſtronomical obſervations by Dr. KOCH at Dantzig. Dr. Koch finds the periodical return of light, with regard to the ſign of the Cygnus, to be 407 days; two days more than were allowed. MARALDI and LE GENTIL.

18. Equations for correſponding altitudes of the ſun, taken between ten and two o'clock, by M. SCHAUBACH, at Meinungen.

19. Some obſervations on the ſpots of the ſun, by M. Fritſch, Paſtor of Quedlenbury, M. Fritſch pretends to have obſerved with a reflector of two and an half feet, executed by Ramſden, a chain of mountains in the ſun, ſimilar to that in the moon.

20. On the nebulous ſtar near the ſign of Hydra, by Chevalier DE HAHN. This nebulous ſtar appears to be rather one

extenſive celeſtial body than a collection of ſtars; though contrary to the opinion of Dr. HERSCHEL. DE HAHN thinks his hypotheſis is ſupported by the obſervation, that this nebulous body has its peculiar motion contiguous to the Hydra, and that it appears to have an obſcure and an illumined ſide.

21. Aſtronomical accounts by LA LANDE.

22. The great ſolar eclipſe which will be viſible the 11th of February, 1804, calculated for ſeveral parts of Europe, by the Rev. Father INIGO KAUTSCH of Leutomiſhel, in Bohemia. This eclipſe will be annular in the ſouth-eaſt of Germany, and in Hungary; it will appear in the former country of a ſize of ten or eleven inches.

23. Aſtronomical obſervations by M. BODE, aſtronomat Berlin.

24. Various aſtronomical articles of intelligence.

ART. XIII. *Beyträge zur Hydrauliſchen Architectur*; i. e. *Eſſays on Hydraulic Architecture.* By Reinhard Woltmann of Ritzebüttel, 1799. PP. 424. gr. 8vo. Price Two Rix Dollars. Gottingen, Dieterich.

WE read with regret, that the ingenious author propoſes to conclude his uſeful labours with the preſent volume. He begins with ſome corrections and improvements relative to the firſt and ſecond volumes. He begins with ſome corrections and improvements relative to the firſt and ſecond volumes. He next communicates to us the obſervations made by him on a hydraulic journey, from the mouth of the Scheldt to that of the Weſer. Theſe are accompanied by inſtructive reflections, for which no country could afford materials more diverſified and intereſting than that comprehended between the mouths of thoſe two rivers. The volume is concluded with a theoretical and practical eſſay on the beſt conſtruction of walls for ſupporting earth-banks and dykes. This eſſay is one of the moſt ingenious ever publiſhed on this important ſubject. In every inſtance we diſcover the judicious practical writer, who is aided by a competent ſhare of mathematical knowledge.

ART. XIV. *Louiſe, Raugräfinn zu Pfalz, &c.* i. e. *The Hiſtory of Louiſa, Counteſs of the Palatinate, by birth, Baroneſs of Degenfeld.* By the Author of the Life of Frederick of Scomberg. 3 Vols. 8vo. Vol. I. PP. 155. Vol. II. PP. 165. Vol. III. PP. 168. Seipzig. Göſhen. 1798.

VALUABLE

VALUABLE hiſtorical documents, exhibited in elegant and perſpicuous language, ſtrongly recommend this work to all attentive readers; eſpecially as it contains the characters and viciſſitudes of a family, deſcribed with a lively degree of intereſt; while we may learn from it, that even the moſt complicated incidents of human life, if clearly and faithfully related, become equally entertaining and inſtructive.

ART. XV. *Lettre, &c.* i. e. *A Letter to the Editor of the Monthly Review: or an Anſwer to the Objections in that Journal, to the Methods of the Limits of Hypothetic Fluxions.* By Mr. Stockler, Colonel of the Corps of Artillery, Member of the Royal Academy of Sciences, [in Liſbon], and Mathematical Profeſſor of that of the Marine, Liſbon, &c. 1800.

MR. STOCKLER had given the Theory of Fluxions, mentioned in the title, in the memoirs of the Portugueſe Academy of Sciences. As his original paper is not before us, the merits of this mode of elucidating their principles cannot be here fully conſidered: it is the objections to it in the Monthly Review alone, and the anſwers given to them, that are the proper ſubject of this article. We ſhall find ſome convenience in giving our opinion on each of theſe ſeparately.

The author of the article, in the Monthly Review, cenſures the theory of Mr. S. Affirms that "in the firſt place, the objection *juſtly made* againſt the method of Newton and Maclaurin, &c. is equally valid againſt that of Mr. Stockler, which is grounded in the principle of motion; a principle foreign to the nature of the ſubject." And again, that "Mr. Stockler ſuppoſes quantity to be generated by motion." Here we muſt obſerve, that quantity is the relation of a magnitude to the common meaſure: now that magnitude may be extenſion, or any other thing variable in meaſure or proportion.

Let, therefore, the magnitude conſidered firſt be extenſion; extenſion is of lines, ſuperficies, and ſolids; how juſt the objection is, to applying the principles of motion to determine their magnitudes and relations, muſt now be ſhown.

Againſt the clearneſs and rigorous accuracy of the foundations of the elements of geometry no objections can be *juſtly* made: to the moſt accurate reaſonings, we can give no higher praiſe as ſuch, than to ſay they have all the evidence and juſtice of geometry; but this fatal objection brought againſt the

methods of Newton and Maclaurin, "as grounded on the principle of motion," is equally valid againſt the Elements of Euclid. The poſtulates of geometry ſpeak of nothing, but lines deſcribed by the motion of a point: the legitimacy of conſidering ſuperficies, as deſcribed by the motion of a line or a ſolid, by that of a ſuperficies, is equally indiſputable. And the demonſtrations of the fluxional theorems by Maclaurin, are all purely geometrical, the principle of motions being ſuch.

It is next to be conſidered, whether it be conſiſtent with the accuracy of the geometrical method, to reaſon of quantity in the abſtract, as if generated by motion. Now if *abſtract* quantity or magnitude may be repreſented by a line, and a *particular* line, if ſuch quantity be conceived to be increaſed, the ſame will be true if it be diminiſhed, converſo, in any given mode or law, the line repreſenting it muſt be increaſed or lengthened by the ſame law; and if the augmentation of the quantity be ſucceſſive, and without intermiſſion in the whole time of its increaſe, that of the line muſt be the ſame duly to repreſent it; but the line cannot be augmented but by the motion of one of its extreme points. It may be ſaid that magnitude in the abſtract, is here repreſented by one particular ſpecies of magnitude; that of lines, and even an individual line, the object, even ſuch as it is, lays equally againſt the whole of the fifth book of the Elements; where Euclid, conſidering magnitude in the abſtract, repreſents it conſtantly by a particular line; for wherever he ſpeaks of a magnitude, if is to be underſtood of any magnitude, or in general; and, on the aſſumption that it is ſo juſtly to be conſidered, he deduces all the doctrine of the relation of magnitudes therein delivered. And one particular line is taken as the repreſentative of magnitude, or quantity in general, by the ſame operation of the mind, as one particular circle or triangle, in the the other parts of the elements, is taken as the repreſentative of all poſſible circles or triangles: and in the ſame manner all magnitudes may be repreſented by a ſuperficies, or a ſolid; and the increaſe of the former be duly repreſented by that of the latter, which may be conceived to be generated by the motion of a line or a ſuperficies: and in this manner alſo things relating to magnitudes, and their increments, may be legitimately deduced from the nature of motion.

The pureſt geometry has taught us, that lines may be taken as generated by motion, and that magnitude, in the abſtract, may be conſidered as repreſented by lines ſo generated; and conſequently increaſing quantity by increaſing lines: the

crude

crude paralogiſms of a vitiated metaphyſics, ſetting themſelves in oppoſition to the very poſtulates of all geometry, the truth of which we recognize by intuition, may pretend, that motion is a principle foreign to the nature of the ſubject; we are not to rank theſe ſcioliſms among the things which the rigour of the moſt exact reaſoning requires. On this head we concur with D'Alembert, whoſe authority there is a temporary propriety in recurring to, that "to arrive at an exact, we muſt not hunt after an imaginary rigour." We will ſay of quantity, as he ſays of ſpace; "that no regard is to be paid to ſcholaſtic notions and ſubtilties relating to it." And that the modern geometrician, who could not permit himſelf to admit as an hypotheſis or poſtulate, "that a right line can be conceived to be drawn on a plane from one point to another," is not to be called a rigorous but an abſurd reaſoner. Theſe conſiderations, however, form no part of Mr. H's own defence againſt the objection of the Monthly Reviewer, that "in the explanation of his own method, he ſuppoſes quantity to be generated by motion;" for he replies by declaring, that it is a miſconception on the part of his opponent; and he thereby admits that aſſumption to be an exception to the demonſtrations of the fluxionary method founded on it, the point above contended againſt.

Let us, however, examine his own defence againſt this charge. "What I effectively ſuppoſe in my theory is, that every quantity varying in magnitude continually and ſucceſſively, ought to be regarded as having at every inſtant a *tendency* to change its ſtate; and that its increments or decrements ought to be conſidered as effects reſulting from it:" he further obſerves "that his theory is eſſentially dependent on the relation of the parts of *time*," becauſe "the idea of time, has a neceſſary connection with that of ſucceſſion." And to this admiſſion it muſt be added, that the idea of *tendency* has a neceſſary connection with that of a power or force producing it. That theory, therefore, neceſſarily includes the idea of time, and power, conſtant, or variable, each equally as foreign to that of quantity, in the abſtract, as that of motion, which he ſo ſolicitouſly attempts to get rid of. And Mr. S. undoubtedly admits, that in the higher geometry, where the powers of nature and their effects are to be inveſtigated; they may with geometrical rigour be repreſented by lines conſtant or variable as the ſubject requires.

But in the defence he had made againſt the objections to his analyſis, he ſeems to have ſucceeded much better. Any algebraical expreſſion of one or more terms, in all of which one variable quantity only is found, either without or combined

bined with others that are conſtant, is called a function of that variable quantity: every ſuch quantity, may have an indefinite number of ſuch functions. And Mr. Stockler denotes in general any function of Φ by $F\Phi$: whence if w be augmented until it becomes $\Phi + w$, its correſponding function will be $F(\Phi + w)$: which converted into ſeries becomes $F(\Phi+w) = F\Phi + P' w + P'' w^2 + P''' w^3$ &c. his cenſurer has objected to him, "that he has not demonſtrated that the functions P', P'', P''' are independent of w, or derived from $F\Phi$; or that none but integer and poſitive powers of w can enter into the ſeries."

In anſwer to this he obſerves that the quantity $\Phi + w$ is a binomial; and aſſuming a proper ſeries to repreſent $F\Phi$, or the functions of Φ generally, he obtains by the uſual methods of ſeries,

$$F(\phi+w) = F\phi + \frac{dF\phi}{d\phi}\cdot\frac{w}{1} + \frac{ddF\phi}{d\phi^2}\cdot\frac{w^2}{1.2} + \frac{d^3F\phi}{d\phi^3}\cdot\frac{w^3}{1.2.3}\ \&c.$$

Here P', P'', P''' being reſpectively equal to $\frac{dF\Phi}{d\Phi}$, $\frac{ddF\Phi}{1.2.d\Phi^2}$ & $\frac{d^3F\Phi}{1.2.3\,d\Phi^3}$, are derived from $F\Phi$ and independent of w the powers of which are true when the variable quantity Φ involves no fractional power of w, and when the contrary is the caſe he ſhows how it is to be gotten rid of out of the ſeries.

This theorem was diſcovered by Dr. Brooke Taylor, and we admit with Mr. Stockler, that he has given a very elegant demonſtration of it. We ſhall add that it is to be found in the 2d cor. of the 7th propoſition of his Methodus Incrementorum: and, in a paper in the Philoſophical Tranſactions, he gives an account of the extenſive uſes of it, as furniſhing excellent forms of approximation, "not only for equations of the common form, but which are alſo applicable to expreſſions in general, wherein any thing is propoſed, as given which by any known method might be computed; if, vice verſa, the roots were conſidered as given: ſuch are all radical expreſſions of Binomials, Trinomials, or any other nomial, which may be computed by the root given, or at leaſt by Logarithms, what ever be the index of the power of that nomial; as likewiſe expreſſions of Logarithms, of arches by the ſines and tangents, of areas of curves by the abſciſſas, or any other fluents, or roots of fluxional equations, &c. and this he has illuſtrated with examples."

We have already conſidered this ſubject at much length, but

but concur with Mr. Stockler, that the formula of La Grange as applied to finding the fluxions of powers, is nothing elſe than the Newtonian inveſtigation of the ſame thing, diſguiſed and rendered leſs clear, but not totally obſcured, becauſe the covering has ſufficient tranſparency. But we think his deduction of the fluxionary formulæ for drawing tangents to curves, finding their areas, and the other greater operations of that calculus, more complicated than thoſe formerly in uſe. And here we cannot avoid noting that "he profeſſedly conſiders, in imitation of the ancient geometers, all lines formed by the motion of a point; to which he gives the name of the generating point," and again a ſuperficies by the motion of a line, and a ſolid by that of a plane. As we have not his eloge of D'Alembert before us, we are unable to judge how far the critique upon it, which he remonſtrates againſt is well or ill-founded. The general truth of the motto which he has taken for it, from D'Alembert himſelf, cannot be diſputed: "that we ought to remember that the hiſtory of celebrated literary men is that of their thoughts and of their writings only; and this part of an eloge on them, is the moſt eſſential and uſeful." And to this Mr. S. profeſſes in his defence to have chiefly confined himſelf. But there was a ſecond and ſtill more important point of view, under which the character of Mr. D'Alembert ought to have been ſurveyed: that is as the founder and leader of that literary faction, which became a band of conſpiration againſt ſocial order; whoſe crimes have produced the preſent diſtraction and miſeries of Europe. Accident had formerly drawn our attention to ſmall parts of his works in that point of view, where we had there particularly noted many of thoſe bad principles, the influence of which has produced all theſe calamitous effects fully develloped; ſome left in half concealment only; or as germs, that the pernicious culture of others has reared into deadly poiſons. By the ſpirit with which Mr. S. writes in a foreign language, we are certain he could have done that juſtice to this part of the character of D'Alembert in his own, which we doubt not but he has rendered to his literary abilities: but we perceive, by Mr. Stockler's account of the object of the eloge, he has not entered into this: had he made this his plan however, we cannot be certain that, if the execution had been a model of academical eloquence in conjunction with that of political morality, ſome of the writers in the journal he complains of, would have been diſpoſed to treat it with the leaſt abatement of aſperity.

AMERICAN LITERATURE.

ART. XVI. *Eulogium on General George Waſhington.* By the Rev. Mr. Meſſinger; delivered in the Meeting-Houſe of Old York. 1800.

WE have before had occaſion (Vol. V. P. 547.) to cenſure the adulatory, the fulſome, the falſe and impious praiſes beſtowed on the late Preſident of the American States; but if we and our readers were diſguſted at the preſumption, and ſhocked at the impiety of Mr. JACKSON, whoſe courſe of life (he having been, it appears, an officer in the rebel army) might be an excuſe for his ignorance, and that ignorance ſome apology for the irreverence of his language, what plea can be offered in extenuation of the daring profanity of the *Reverend* Mr. Meſſinger. We ſincerely lament the neceſſity of making extracts from this Eulogium, but nothing that *we* can ſay will convey an adequate idea of the matter, which we feel it our duty to reprobate.

"If our tongue," ſays this *Reverend* Eulogiſt, "were an angel's it would faulter—If our eyes were flints, they would ſwell with tears—If our heart were marble, it would bleed—If our ſoul were Zembla, it would melt and mourn—*for Waſhington is no more!!!*"

This hyperbolical rant, though intended for deception, we could treat with contempt. We could laugh at it, as we do at the harmleſs extravagance of Tilburina, or of Queen Dollolola. We could ſee the "*great* and good Waſhington" expire in a farce, with as little anger as we behold the death of the "*great* and gallant Wiſkerandos," or as we hear of the lamentable cataſtrophe of the "*great* and mighty Tom Thumb;" but, the ſequel of Mr. Meſſinger's ravings, we cannot liſten to without indignation and horror.

"Happily," continues this Meeting-Houſe orator, "Happily for the *human race*, his tranſlation was not in a chariot of fire; nor by any viſible *convoy* of angels—but, by the ſecret power of diſſolution, which ſilently ſprinkles its duſt on the body of man—otherwiſe he might have been *revered as a* GOD. The globe might have bowed in the attitude *of worſhip at the feet of his likeneſs!!!!!*"

Yet is this not the worſt.—"The ſun is *not* darkened" [a ſolemn truth], "the foundations of the earth do *not* tremble" [another ſolemn truth], "rocks have *not* crumbled into duſt" [another ſolemn truth], "the mountains have not melted away" [another ſolemn truth]; "but the *veil of the temple* of liberty is rent in twain" [a moſt impious lie], "for the ſons and daughters of liberty leaned on his boſom and called him ABBA FATHER"!!!!!!!! And thus winds up the bombaſtical climax of blaſphemy.

And ſhall we, after this, be told of the "high ſpirit of *republicans?*" Shall we, after this, be taunted with the charge of adulation to royalty? Where is the Prince, dead or living, of whom any eulogiſt has dared to ſpeak in the ſtrain of this republican prieſt?

Shocking

Shocking as are the ſentiments which have been uttered on the life and death of Waſhington, they loſe half their depravity till the *motive*, from which they have been, and ſtill are, promulgated, is perceived. Could we believe in the *ſincerity* of the eulogiſt, we ſhould think leſs of their profanity. That which would, as flowing from the tranſports of enthuſiaſm, excite our pity, rouſes our indignation and abhorrence when we perceive it to be employed for the purpoſes of *deception*; and we ſcruple not to aſſert, that, from the *official* eulogy, decreed by the Congreſs, down to the moſt deſpicable conventicle lamentation, the whole has been a ſeries of diſſimulation, intended to amuſe the populace of America, and to deceive the nations of Europe.

ART. XVII. *An Oration upon the Death of Gen. George Waſhington, delivered in the State-Houſe, at Trenton.* By the Rev. Samuel Stanhope Smith, D. D. 1800.

WEARY as we are of orations on this ſubject, we cannot refrain from noticing that of Dr. Smith, who is, it would appear, a Diſſenting Clergyman of great weight in New Jerſey, and a writer of no mean abilities.

Dr. Smith begins by obſerving, that "*other* nations open their eulogiums of great men, by tracing their birth to ſome royal houſe, or ſome noble family," and this, he ſays, "is the praiſe of *ſlaves*." He, of courſe, diſdains to exhibit any ſuch retroſpect: had he not been ſo faſtidious on this point, we might probably have learnt from him, that the General's paternal eſtate, "the peaceful ſhade of Mount Vernon," was *a donation from the grandfather of that Sovereign*, againſt whom he had the ingratitude to rebel.

From a reprobation of the praiſe beſtowed on royal and noble families, the orator proceeds to enumerate the virtues and the gallant exploits of his hero; and here he does not forget what was, indeed, the principal object of his, as of all the other orations on this beaten ſubject: we mean, to awaken the prejudices, and revive, as far as poſſible, the animoſity of the people againſt Great Britain.

"It was," ſays he, "when America called him to the head of her armies, in the long and bloody war, which ſhe was *obliged* to maintain, *in defence of her rights*, and her *exiſtence*, againſt that nation, become *haughty* and *unjuſt*, that he diſplayed the full extent, and variety, of his genius. Britain [the Americans, we obſerve, never ſay *Great* Britain] had cheriſhed her colonies in the new world *merely as inſtruments of commerce*, 'till their growing proſperity rendered them, at length, an object both of *avarice* and *ambition*. She had already, in imagination, *ſwallowed our treaſures, divided our provinces among her princes, our cities and fields among her nobles*, and *deſtined our huſbandmen to be tenants and labourers for her*."

Falſhood more groſs, rancour more implacable, never were com-

priſed in one ſhort paragraph. We truſt, that, after this quotation, we ſhall not be charged with miſrepreſenting the views of the American leaders. The truth is, they miſs no opportunity to inculcate a hatred of the Britiſh nation and government. They perceive the evils of their revolution; they know that the people perceive, and very ſenſibly feel, thoſe evils, therefore it is that they are ever anxious to keep alive the opinion, that the revolution was *forced* upon them, that "America," in the language of our orator, "was *obliged* to maintain a long and bloody war in *defence of her rights*."

After taking a curſory view of the principal events of the civil war, Dr. Smith thus recapitulates the deeds of the General.

"*Hiſtorian* will relate with what admirable combination he formed the plan, and concerted its execution, with an ally ſeparated from him by more than a thouſand leagues, for ſurprizing and entangling in his toils his active foe—with what addreſs he diverted the attention of the Britiſh commanders—and how, after a march of four hundred miles, he had ſo amuſed and blinded them, that he ſtill found his enemy in the place where he had determined to ſeize him. America will for ever record that happy day in which her victorious chief ſaw Britain [not *Great* Britain—poor beggarly malice!] laying her *laſt* ſtandards at his *feet*. I ſeem to participate with him that *generous* exultation, which, in this moment, he felt. Not that he was capable, with unmanly inſolence, to triumph over a *proſtrate* enemy, but he ſaw, in their fall, the ſalvation of his country. On the ruins of York" [where Lord Cornwallis was taken] "he laid the immortal baſe of the Republic. How *delicious!*" [we think we hear the orator whetting his knife] "How ſublime was the moment! Britain was *humbled*" [aye, there is the cream of the eulogium]—"America was delivered and avenged!"

But, Doctor, do you ſeriouſly think, that this will be the language of "*the hiſtorian?*" The language of a Ramſy, a Gordon, and of many other apoſtles of rebellion, it may; but ſhould ſome lover of truth, ſome *real* hiſtorian take up the pen, his language will certainly be different. After tracing your "*great* Waſhington" from faſtneſs to faſtneſs, from defeat to defeat, from diſgrace to diſgrace, *he* will exhibit him, with a ſet of vagabonds and convicts at his heels, ſtragglin through the country with impunity, only from the remiſſneſs of the foe. Such an hiſtorian will never repreſent him as engaged with an equal force, never reſolute in times of danger, never magnanimous in triumph. Such an hiſtorian will remember *Aſgill* and *Andre*, aye, and the gallows too, which was inſultingly erected before the priſon of the latter ſeveral days before his execution. Such an hiſtorian will, in ſhort, make it appear as clear as noon-day, that, if America has obtained independence, the acquiſition is to be aſcribed, not to the valour, nor even to the timidity (which was ſtill greater) of Waſhington and his runaways, but to the *war of a Howe*, and *the peace of a Shelburne*. And, on the "*happy* day, in which the victorious chief ſaw Britain laying her *laſt* ſtandards at his *feet*," the "*hiſtorian*" will ſee him maliciouſly

feciously claiming (contrary to the rules of war) the ſword from the hands of that gallant Nobleman, whom he had overpowered with numbers, and whom, even with ſuperior force, he had never dared meet in the field. Nor will the "*hiſtorian*" ſtop here: he will draw a moral from this memorable event. He will tell us the fate of the Gallic trio, De Graſſe, Rochambeau, and Fayette, who participated with Waſhington in the enjoyment of the "*delicious* humiliation of Britain." *De Graſſe* will he find crouching under the thunder of Rodney; he will then ſeek for him in his baniſhment from court, and will, perhaps, ſee his daughters driven from home by rebellion, *begging their bread* in that very country where their father had enjoyed ſuch "*delicious* moments." *Rochambeau* he will follow to France; he will ſee him at the head of a revolutionary army; he will next behold him, bound hand and foot; and, laſt, he will ſee his head roll from that guillotine, to which American principles had brought his too-credulous ſovereign.—*La Fayette*, the vain, the meddling, the inſolent, the perfidious La Fayette, the "*hiſtorian*" will hunt from folly to folly, from crime to crime, from club to club, from army to army, from dungeon to dungeon, from hovel to hovel, 'till, at laſt, contempt and obſcurity will baffle his inquiries, and put an end to his purſuit. Of *Waſhington*, too, the "*hiſtorian*" will not ſpeak in the language of our author. Rejecting the falſhoods of the faſhionable eulogiums, he will ſhow us the "*great* Waſhington", receiving, under the cloak of humility, the higheſt honours and the greateſt emoluments his country had to beſtow. Should the hiſtorian accompany the "hero" to Mount Vernon, he will find that the journey was not reſolved on till the chair at Philadelphia became a dangerous ſeat, and till the poſſibility of keeping it became a matter of doubt. Nor will he hear, on the way, that unanimous peal of commendation, "thoſe vows, prayers, and bleſſings", which Dr. Smith tells us "rang round the hero" as he went to his retreat; on the contrary, his ears will encounter many a heavy charge, and many a bitter curſe, ere he will enter "the villa of *freedom*", amidſt the joyous acclamations of the General's *four hundred ſlaves*.—From contemplating the fate of the four "heroes" of York Town, who enjoyed the "*delicious* moment" of victory over Cornwallis, the moralizing "hiſtorian" will turn to view the future fortunes of Cornwallis himſelf. "What a contraſt!" will he ſay. "The juſtice of Providence, though ſlow, is ſure. Thus it is that rebellion is puniſhed, and that loyalty is rewarded!"

We have already extended our remarks on this performance much farther than we intended, but there remains one paſſage, which we muſt notice on account of its notorious falſhood.

"Amidſt all the clamours, which individual chagrin has raiſed againſt the general adminiſtration, *none* have ever dared to impeach the purity of *his* patriotiſm, or *his* incorruptible integrity."

Now, in anſwer to this, we ſhall quote a paper, which, from its date, appears to have been publiſhed in Philadelphia on the very day on which Mr. Waſhington ended his Preſidential career.

"Lord, now letteſt thou thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation," was the pious ejaculation of a man who beheld a flood of happineſs ruſhing in upon mankind—If ever there was a time that would licenſe the reiteration of the exclamation, that time is now arrived; for the man who is the ſource of all the misfortunes of our country, is this day reduced to a level with his fellow-citizens, and is no longer poſſeſſed of power *to multiply evils upon the United States*. If ever there was a period for rejoicing this is the moment. *Every heart*, in unison with the freedom and happiness of the people, ought to beat high with exultation, that the name of WASHINGTON from this day ceases to give *a currency to political iniquity, and to legalize corruption*—a new æra is now opening upon us, an æra which promises much to the people; for public measures must now stand upon their own merits, and nefarious projects can no longer be supported by *a name*. When a retrospect is taken of the Washingtonian administration for eight years, it is a subject of the greatest astonishment, that a single individual should have cankered the principles of republicanism in an enlightened people, and should have carried his designs against the public liberty so far, as to have *put in jeopardy its very existence*: such, however, are the facts, and with these staring us in the face, this day ought to be a *jubilee* in the United States."

We could refer to many other *American* publications for similar sentiments. Our readers will, indeed, readily conceive, that, when language so bold as this could be held, it must have coincided with the sentiments of no small portion of the people. This one instance is, however, enough for our present purpose: it proves, that the eulogist was regardless of truth, and it may serve to caution our readers against a too ready belief of all that is said and sung about the '*immaculate* Washington.' Curious indeed is the fact; but it nevertheless is a fact, that in no country has this man so many admirers as in that against which he was guilty of treason and rebellion.

ART. XVIII. *Desultory Reflections on New Political Aspects of Public Affairs in the United States of America, since the Commencement of the Year* 1799. New York. Fenno. 8vo. PP. 62.

AFTER having waded through so many American publications, hostile to Great Britain, it is with no small pleasure that we have perused theſe 'Desultory Reflections,' in which, to our great astonishment, we have discovered no attempt to impose upon the world.

The author introduces his subject with declaring his conviction, that 'all the principal disasters of the United States have arisen from the people's ignorance of public affairs, and, of course, of their real situation.' This does not, indeed, correspond with the boasts of *illumination*, which have so often been made by the Americans; but we have, for our parts, little doubt of its truth. No people upon

upon earth are so ignorant of their real political state, as those whose minds are distracted by the warring interests of numerous candidates for office.

After stating, that "the tendencies of public measures, for more than twelve months past, have been such as to excite the fearful apprehensions of all true friends to their country," the author thus condemns the wavering, time-serving policy of the American government.

"The French interest in America was every where on the decline; and every narrow consideration of local prejudice, daily yielded more and more, to that honourable zeal for the national glory which pervaded all hearts. The people were united; or, if a few murmurs of discontent were still heard, they were the growlings of the impotent and discomfited; of wretches, who, long habituated to turbulence and rebellion, now vainly vented their stupid slanders upon those, who had, to all human appearance, cut off every hope of a return of the times of old.

"The American name was rising rapidly to dignity and eminence: the fame of our resistance to the wiles and the arms of France, exalted our reputation at once for wisdom and for courage. The proudest and greatest of nations took us with joy by the hand; exulting over our late return to reason, she promptly unfolded her arcana to our view, and opened every avenue that could lead to political consequence, or commercial prosperity.

"Under these auspices, the instruments of our trade whitened every sea, the produce of our industry crouded every port, and our ensign waved in every harbour of the known world.

"But the wind changed—the weather-cock turned—and now how different are the aspects! It even seems a question how long we may be permitted to enjoy those advantages which have ever been common and essential to us as a nation.

"In a contest like that which was carrying on before our eyes—in a warfare of confusion against order, an insurrection of every vile propensity, against every good that remained to mankind in common, the hope to continue neutral was foolish, and the wish to remain so, dishonourable. It became at length so palpable, that we had our election to make, which side between the contending parties we would espouse, and so clear, that our all was equally at stake upon the issue with the rest of the world, that even the rabble took cognizance of the question, and with one accord shouted *to arms!* A government without power and without disposition to avenge the insulted dignity of the country, and the stripes, wounds, and executions of its citizens, was actually pricked on by popular acclaim, to some shew of spirit:—it was goaded by laborious and untiring exertions, to an exhibition and parade of *intention*, which now abandoned has served only to saddle us with a frivolous expense, without alleviating a single mischief."

The vain and absurd notion of *absolute* independence, which has been inculcated by the leading men in America, for the purpose of reconciling the people to any degree of danger and expence, rather

than solicit an alliance with Great Britain, is strongly reprobated by his author, who seems to have more penetration than his countrymen in general, and who makes no scruple to attribute this pretended attachment to "*independence*" to its true cause, that is, to a dread (in those who contrived the revolution) that the people will see the need they still have of the power of Great Britain to defend them against the hostility of France.

"Although the doors of the temple of Janus have been alternately shut and opened, with puerile irresolution, almost every day for these four years, the friendship of Great Britain, and the friendship of France, still present themselves to us as too great alternatives. Here, I know it will be sagaciously inquired, are we not an independent nation? And have we not a right to do what seemeth meet in our own eyes.

"I am ready to answer, without hesitation, that a nation is no further independent of other nations, than one individual is independent of another in society. In either case, there are bonds of strong obligation. No nation may withhold from another privileges which are by nature common to all, by the mere right of power; nor can any one justly withhold or bar the rights of another to full and impartial justice.

"Nations are actuated, in their connections, and even intercourse with one another, by interested motives; and miserable is that policy, which instead of fostering advantageous connections by creating interest, is seduced by vain conceptions of a fastidious independence, to destroy them, under a belief,

> 'That self-dependent, she can fate defy,
> As rocks resist the billows and the sky.'

"The various wants, as well as various productions of different nations, constitute a natural binding chain of connection; all vauntings of self-dependence, are, therefore, foolish; but in our peculiar situation, to talk of independence, in the sense in which many apply the term, is preposterous in the extreme.

"It seems hardly in the power of conception to suppose men so ignorant as to seek a change in the whole order of things merely for the sake of maintaining this visionary self-dependence; and yet it seems thus only to be accounted for, that we behold an humble and submissive policy suddenly put in force towards a nation, in the present order of things our natural enemy, and a most repulsive and hostile system adopted towards another to which we have indissoluble ties.

"In deciding between the friendship of Great Britain and the friendship of France, the primary assemblies of the people on the British treaty, and the same repeated on the commencement of hostilities against France, has shewn that there was but one voice. Jealous of Great Britain, as of the authority of an ancient superior, the people sought not, wished not, needed not any closer or other connection with her than already existed in the treaty. So perfect an understanding was there, that her cruisers

cruisers convoyed our ships as their own, an almost unlimited commerce was opened to us in her oriental and other dominions, in many ports where no flag but the British had ever before been permitted to wave. *On the other hand, how great was the unanimity in the measures pursued against the French Republic. Of the natives of the country, the descendants of the original stock, nineteen twentieths went hand and hand with government.*"

We are much pleased with the closing remark of the foregoing extract, not only as it perfectly coincides with the opinion we had been led to form, but as it is a proof, that, notwithstanding all the efforts of *our* enemies; notwithstanding the arts, which are constantly made use of to keep alive the animosity against Great Britain, the people, the *real* people of America, are still too just to yield to the deception.

The correctness of our opinion, given on a former occasion, that the last embassy from America to France, originated in the *private* views of Mr. Adams, and that it was carried into effect in direct opposition to the wishes of the friends of the Federal Government, is fully confirmed by the author of these *Reflections*, whose remarks, as to the *extent and the danger of the Prefidential powers*, we recommend to the perusal of all those who admire the "*checks* and *balances*" of republican government.

"From as prosperous a condition as ever yet nation enjoyed, we have been prematurely hurled to a state of the deepest decline. The fatal expedition to Paris, commenced in the tears, proceeds amidst the groans, and must terminate in the ruin of all the upright part of this community. The honest, faithful, generous friends of the American government, have been, with a perfidy unparalleled, betrayed into the power of an enemy, who relinquishes no advantage, who forgets no injury, who neglects no proffered opportunity of striding towards the final gaol of his ambition, the subversion of the existing state of society, and intermediately, the plunder, subjugation, and assassination of the unhappy victims thus betrayed into his hands.

"The very man who, through many a long year, had toiled with the ardour and enthusiasm of patriots, adjoined to the patience and perseverance of slaves, to fortify a bulwark, (which they vainly thought they beheld in the government) against their dangerous and daring enemies, were by one sudden stroke in one short hour, beaten off their ground, overwhelmed with confusion, and left abandoned to all the ridicule, and all the rage of their antagonists. Suddenly, down fell the mighty fabric of popular opinion; the bulwark, which it guarded, mouldered away; the champions of the faith, in moody, sullen despair, retired from the field, and nauseating nonsense, meanness, abject servility, and the effeminacy of Sybaris, now reign with a pomposity, undisturbed even by any casual exertions of genius or common sense.

"The expedition to Paris having been complotted, and the plot ratified by the acquiescence of the *elect*, it was boldly ventured on, and impudently started upon the town, not only unsupported by

by the opinions of a single man of credit or respectability, but wholly unknown to those very persons, who by the spirit, if not by the letter, of the constitution, certainly had a voice on the occasion.

"Indignant at an outrage so flagrant upon truth, honour, decency, avowed opinion, solemn declaration, and the feelings, prejudices, and bias of the country, the nation rose almost as a man against the flagrant shame. But all sense of honour and shame were lost in those, whose actions ought to have been wholly guided thereby. I greatly fear, that it is, 'amidst the secret recesses of narrow jealousy, and private views,' and vanity made drunk, as I have before remarked, that the grounds of this execrable step are to be explored.

"Here, a scene opens to our astonished view, which is well calculated to appal the senses of men not prepared for the worst results of the worst designs of deliberate malice. It will be expedient to touch lightly on the several topics which this subject involves; fortunately a cursory view of them will suffice for our purpose.

"That a deliberate purpose is entertained, of involving this country in a most horrible and ruinous war, there are various incidents of evidence, which it would neither be prudent nor proper to dilate on. It may be received as a fact, that *he* who seems so ambitious to be the arbiter of peace and war, *expressly declared his conviction, that a war with Great Britain was the only means left of reconciling parties in this country.*

"It is then in suspicion, jealousy, or perhaps to use a more explicit term, in *enmity to Great Britain*, that the *redintegration* of affection for France is founded. This enmity, however, *was* pent up in very narrow confines, it *operated* in a single breast only; and for all its consequences, there is a very single responsibility. But of what avail is that responsibility to us? If we must be destroyed, what satisfaction is it to us to know the instrument of our destruction? Does calamity press any the less heavy, for that we see the hand which inflicts it? Besides, where there is no tribunal to take cognizance of breaches, and where there is no spirit to set enquiry on foot, what is responsibility but a visionary thing?"

The *responsibility* of the president of the United Colonies is a curious nonentity. The constitution provides, that he shall be impeached by *two-thirds* of the members of the lower house of the congress, in which house he has *always a majority*. The chief justice is to preside at the trial; but the president may send the chief justice on an embassy to Europe, as is actually the case at this moment. Yet, while his *responsibility* exists only in name, he is vested with powers incompatible with the liberty and safety of the people. He has no *privy* or *cabinet council*, whom he is obliged to consult on any measures whatever, not even on such as directly tend to produce peace or war. The senate, if it *happens* to be assembled, he must consult on certain appointments; but if they happen not to be assembled,

sembled, he has the power to act without their consent or advice; so that, if he has taken a bribe, or if any other motive leads him to wish to get rid of this troublesome "*check*," he has only so to time his operations as to have nothing to fear from the intervention of the senate. Thus the interests and honour of the nation are, for one-half at least, of every year, left entirely at the mercy of *a single man*, who always owes his election to the intrigues of party, whose duration in office is but for four years, whose re-election must be ever precarious, and who has not, perhaps, a thousand pound stake in the community. And this is "*representative* government;" this is the admired system of "*checks* and *balances!*"

Our author next adverts to the shameful partiality of the American *press*, in whatever relates to the conduct of Great Britain, and clearly proves, from Mr. Adams's own words, that no one is more anxious than himself to perpetuate the false prejudices of his countrymen.

"When a French cruizer captures an American ship, and murders the officers and crew, it is 'an instance of *more than British* cruelty,' and when a band of pirates seize a British man of war and murder their officers, the murderers are bemoaned in the columbian gazettes as martyrs to the cause of liberty. If some swindling, cowardly, neutral, Swede, Dane, or American, is overtaken on the high sea, mendaciously covering the property of the enemy, or basely aiding and abetting his attacks upon all the peace of all the world, these miscreants are up in arms on the instant, to defend and justify the perjury and treachery, and to malign the power which has chastized that perjury and treachery.

"The avenues of public opinion being in possession of ideots, whose malice transcends their dullness, are constantly shut against every liberal exposition of truth, or detection of falshood, on every subject relating to Great Britain. A columbian printer would as soon meet his evil genius in arms, as publish any thing even squinting at liberality towards that nation. But, on the other hand, their whole power is exerted in belying and blackening the British name and nation, with an avidity and a perseverance, that evinces how much they feel themselves at home when thus employed.

"But these wretches are fools and villains of the first magnitude, the very foster-fathers of rebellion and every foul and unnatural crime; it is their vocation to cry down reason and honesty, and to propagate error and delusion of the grossest kind. We do not, therefore, wonder at these things coming from them; but when we see an high and responsible public character, entering the lists of calumny, and tearing open old wounds, to gratify personal and private rancour, there is a call for all our indignation and all our rage.

"*Because the man was obliged to skulk in Holland in the habiliments of a sailor from the pursuit of Sir Joseph Yorke's messengers,* at a time when he was acting in Holland the part of Genet in America, and *because the King put some slight upon him at a subsequent period,* are WE to be made

made the support of his prejudice and private pique? That such is our deplorable fortune, the following paper seems to evince."

The paper, here alluded to, is an answer, given by Mr. Adams, to an Address of the People of Alexandria, delivered in the month of June last. In this answer the president steps aside from the subject of the address to express, anew, his "*unutterable* indignation at the *injustice* and *indignities* wantonly heaped" [by Great Britain, previous to the rebellion] "on his *innocent, virtuous*, and *unoffending* country," and to remark, that, if America had failed of success, "all the pains and disgrace, which *injustice* and *cruelty* could inflict, would have been destined for him and his." On this effusion of ill-nature and falshood, our author has the following pertinent and manly remarks:

"When the French Harlequin Plenipo, Adet, expatiated in his memorable appeal to the sovereignty of America, on the cruelties of England: when he revived the recollection of an unhappy period of feuds and revolutions, which the lapse of many years had covered with a thick veil; when he called up the whitened bones of martyred Columbians, clad in complete fustian, to hover about the ferruginous instrument of the ploughman; we needed no elaborate commentary to enlighten our minds as to the object and tendency of the inflammatory harangue.

"But when a man whose duty it is to keep the public peace, and promote the public interest, no less by fostering amicable relations with friends, than by chastising the insolence of enemies; when such an one launches forth into inuendoes and accusations of such a nature, what are we to expect? What had the 'injustice and cruelty of England" towards this redoutable patriot, to do with the occasion? He might with equal propriety have repeated a passage from the Seven Wise Masters, for any honourable end that he could have in view.

"One would suppose that to revive the memory of a most bloody, cruel, and unnatural civil war, whereby every member of the community has had to mourn some privation of fortune or of friends, could only be desirable to a malignant heart, actuated by some sinister design in the instance.

"To what else than to a desire of reviving the spirit of hostility against England, shall we attribute the inuendoes before us? for the war in which this mighty man thus exposed himself to "all the pains and all the disgrace, which the injustice and cruelty of England could inflict," is no longer waged; a peace has been concluded, and acts of oblivion passed, whereby the wounds of the war are cicatrized, if not healed. Besides the result proved this bitter accusation, this dreadful attack upon the character of that people, to be utterly groundless: the result proved that if he had been "unfortunate" he would have suffered neither cruelty nor injustice at the hands of Great Britain. The verity of this exhibition of dignified rage, is, however, a quality of it, which I wish to have nothing to do with: the purpose for which I quoted it, has already appeared sufficiently plain in the "discontented paper" itself.

"That

"That the wavering and wanton conduct of this government must excite a very high degree of contempt in the British government and nation, every well-informed man will easily believe. That they will hold us very cheap, that they will regard our interests with an eye of perfect indifference, is equally probable. But that a state of war must inevitably arise out of these circumstances, I believe is credible, only from the manifestations of our own government."

The grounds on which the Americans build their hopes of security against the arms of Great Britain, are the next subject of our author's remarks.

"More than nine-tenths of the people of America believe that Great Britain cannot, or dare not, go to war with them. What, say they, will become of her West-India islands, and other colonies, which depend on us for their bread, beef, and fish? what will become of her manufacturers and artizans? Strong in this confidence, they imagine that she will bear, with American tameness, every aggression that can be made upon her by this country, and accordingly outrage her, as a young scoundrel spendthrift and rake does the guardian of his estate.

"But we shall find to our cost, if this conduct be persisted in, that all such ideas are completely fallacious. The ties which ought to bind this country to Great Britain, are very forcible ones; for we are dependent on her for various necessaries of life, while she is in every such respect essentially independent. Canada, and her other possessions in North America are fully adequate to the supply, not only of her West India possessions, but of all her dominions, with every species of provisions. I have known seventeen ships averaging three hundred tons each, lying at Quebec, at one time laden with wheat, the produce of Canada, and of a quality equal to any that the earth can produce."

"That this country presents a very extensive mart for the commodities of Great Britain is a very obvious fact. Equally obvious is it, that those commodities are to us not only indispensable, but derivable from no other source. Whence, but from the dominions of Great Britain can America be supplied with cloths, linens, muslins, silks, hosiery, and woollens of all kinds? with hardware, metals of every species, and a variety even of raw materials? the *lien*, therefore, the security for good behaviour, is in her hands, and the calculations on this score, which have been so very current, are not only disgraceful, but unfounded.

"It is with this nation, so competent to every purpose of annoyance and distress to us, that so many of the people of this country, and so efficient a portion of its government, if a judgement may be formed from the stultiloquence in which they indulge, are willing to break off the ties of amity, and to rely on a broken reed, in the power of her covenanted foe.

"I shall not suppose the force of this infatuation to be such, as to lead to actual or declared war. But I do sincerely believe, that the train of measures, which have been taken and which are still

pursuing

pursuing, will produce a chilling coldness towards America, in the British government and nation; among the consequences of which will be the excision of a trade to her Asiatic possessions, which employs annually more than fifteen thousand tons of American shipping; a suspension of the credits given by her merchants; and all the extensive consequences which must arise from the influence of her ill-will in the Italian ports, in Portugal, Russia, Hamburg, and in short, wherever her influence extends."

On one point we differ from this writer. We do not conceive, that "Canada and the other British possessions in North America, are fully adequate to the supply of our West-India and other dominions: but we are well persuaded, that, in case of a war with the United States, we, having the command of their harbours, should easily obtain whatever supplies we might want from the produce of their fields. The people of America will not contentedly forego all the comforts they now enjoy; they will not again submit to live in poverty and rags; they will not again barter their property and lives for paper money, merely to gratify the revenge of a knot of insolent upstarts. No; we should have more of their produce, and that at a lower price, than we now have. No prohibitory ordinances of congress, no tyranny of committees of safety, no pains or penalties, no degree of republican despotism, would prevent the people from selling us their flour, or from buying our linen and woollen. Such a conflict between the selfish passions of the congress and the interests of the people would inevitably produce domestic discontents, which would, as inevitably, end in an annihilation of the congressional authority. The words *liberty* and *independence*, of such mighty power in the last war, would not, in another, entice a single man from his plough. The *gold* of Great Britain would not again be scattered in millions over the country. Confining our operations to a maritime force, we should deprive the congress of all the benefit they might hope for from the prodigality and profligacy of another ——— or another ———. We sincerely hope, that a war between the two countries may never take place; but, with the indubitable proofs which we have of the rancour and injustice of the American *government*, we should be guilty of a culpable neglect of duty, were we to omit any proper opportunity of preparing our countrymen for the event.

Our author having described the distracted and disgraceful situation of his country, concludes with pointing out the means of retrieving its happiness and its honour. Our extracts from this very excellent pamphlet already occupy a considerable space, but we cannot refrain from making one more quotation, as it may serve as a useful admonition to those of our own country, who have yet the folly to persevere in their clamours for "*reform*."

"The time is arrived, when we must repudiate the author of our evils from any share in our confidence, and adopt all proper and honourable means to thwart those future measures, by which he may attempt to sacrifice the honour and safety of the country.

"Under the auspices of a wise and prudent ruler, we may then proceed by judicious provisions, to ward off in future similar disas-

ters

ters to those which have so nearly destroyed us. The *arbitrary power, now deposited in the hands of one man,* must be checked and regulated, somewhat after the manner of the *British Constitution,* or by any better, if better can be devised by American ingenuity. Experience has shewn us, how entirely we have entrusted 'our lives and sureties all,' into the power of a single man; and if we have common wisdom, we shall profit by that experience to bar up in future every avenue to so dangerous, and, in our case, so ruinous an exercise of an authority so inconsistent with the spirit of freedom, as that by which we have suffered.

"Under the auspices of a wise and prudent ruler, we might proceed to other reformations absolutely essential to the continuance of our existence, as a truely great, free, and independent nation. Those egregious baubles of sovereignty, those pestiferous incitements to demagogy, the state governments, might be abolished, and their officers rendered dependent, as they ought to be, on the government of the United States, instead of having it in their power, as at present, to organize revolts against that government.

"This would be a very admirable act for a new administration to commence its career with, *the unfortunate people being in as distressful a situation amidst the jars and clashings of the multiplicity of jurisdictions, as they would be, placed between two globes, revolving in contact;* so that a more popular, or a more judicious, step could not be adopted.

"The present topographical location of the states should, in order the more effectually to abolish the memory of *Federalism,* be totally changed, and the Continent divided into ten, fifteen, or twenty counties, to be governed by a Lieutenant or Præfect, appointed by the Executive: certain subaltern appointments should be in his gift. These Præfects would constitute as proper an upper house for one branch of the Legislature, as could well be devised. I venture to affirm that it would be found a more proper and independent branch than that for which it would be substituted.

"Under the auspices of a wise and prudent ruler, the elective franchise might forever be cut off from all paupers, vagabonds, and out laws, and the Legislation of the country placed in those hands to which it belongs, the proprietors of the country. At present we are the vassals of foreign outlaws. The frequency of elections, those elections being now entrusted to men of sense, men of principle, and men having an interest connected with the interests of the country, declines of course; as the folly and danger of annual elections can now be securely remedied.

"Thus will the public burthens be alleviated; *thus will public dilapidations cease; thus will undue influence, corruption of the lowest and basest sort be eradicated;* while the people grow quieter, happier, and are better served, without a ruinous and useless expence.

"But these should be gradual and secondary reformations; they are now only touched on, and that merely for the sake of committing to the public judgment, opinions on which their welfare may very essentially depend, and which I have the pleasure to know, *prevail in no inconsiderable extent.*

ART.

ART. XIX. *A Brief Statement of Opinions, given in the Board of Commiſſioners, under the Sixth Article of the Treaty of Amity, Commerce, and Navigation, with Great Britain.* By one of the Commiſſioners. Philadelphia. 8vo. PP. 71. 1800.

AGREEABLY to promiſe, we had propoſed a continuation of our account (Vol. V. P. 360) of the proceedings of this Board of Commiſſioners, which was intended for inſertion in our Hiſtorical Summary for the month; but, juſt as we were about to commit it to the preſs, we received from our obliging correſpondent in Philadelphia, the very intereſting pamphlet before us, which, as coming from the pen of one of the Britiſh Commiſſioners (Mr. *M'Donald*), will, doubtleſs, be relied on as a ſtatement authentic in every reſpect. We are very happy to find the correctneſs of our former ſtatements and opinions fully eſtabliſhed by ſo high an authority, and we truſt it will be remembered, that the Anti-Jacobin long ago endeavoured to direct the public attention to this important ſubject, which involves ſo deeply the intereſt and dignity of the nation, and on which, even to this day, every other periodical work has obſerved the moſt profound, not to ſay the moſt puſillanimous, ſilence.

As an almoſt total ignorance appears to prevail, in this country, reſpecting the American Board of Commiſſioners and the object of their appointment, we ſhall preface our extracts from the "Brief Statement" by a repetition of our account of thoſe tranſlations, which led to the formation of the Board.

By the fourth article of the treaty of peace, between Great Britain and America, concluded at Paris, on the 3d of Sept. 1783, 'It is agreed that the creditors on either ſide ſhall meet with no lawful impediment to the recovery of the full value in ſterling money of all *bonâ fide* debts heretofore contracted.'

Notwithſtanding this poſitive engagement, on the part of the Americans, to remove every legal impediment to the recovery of Britiſh debts, all ſuch impediments were ſuffered to remain in full force. The creditors made repeated efforts to enforce their lawful claims, but uniformly failed, as well in the Courts of the United States, or *Federal Courts*, as in the Courts of each particular ſtate. The laws which conſtituted the impediments remained unrepealed; the laconic plea of '*Britiſh debt*' was deemed ſufficient even to deprive the plaintiff of the benefit of a trial; and to ſuch an exceſs was this ſyſtematic evaſion of juſtice, this profligate violation of treaty, carried, that the Grand Jury, in the High *Federal Court*, in the diſtrict of Virginia, did not bluſh to preſent, (on the 23d of May, 1794) '*as a national* GRIEVANCE, *the recovery of ſuch debts by Britiſh ſubjects.*'

It was farther agreed by the ſame treaty, tha this Britannic Majeſty ſhould give up certain fortreſſes, on the frontiers of Canada, to the United States; but the conſtant violation of the terms of that treaty by the latter, rendered it a matter of prudence, on the part of his

his Majeſty, to retain theſe forts until ſuch time as the American government ſhould ſhew a diſpoſition to fulfil their part of the treaty; by complying with the poſitive ſtipulations of the fourth article. In this unſettled ſtate did things remain, until the month of November 1794, when his Majeſty concluded a treaty of amity, commerce, and navigation, with the United States, one object of which was the final ſettlement of thoſe claims which had been ſo long and ſo unjuſtly evaded. The means deviſed for this purpoſe were certainly ſuch as, had the Americans acted honeſtly and uprightly, muſt have proved effectual, in removing every ground of complaint.

His Majeſty, ever ſincere and honourable himſelf, demonſtrated his perfect confidence in the national honour of the United States, by agreeing to give up, within a *certain* time, (an agreement which he has faithfully and punctually fulfilled) all the poſts which had been withholden for the purpoſe before ſpecified; while, in return, he received what was deemed a perfect ſecurity for the debts due from the Americans to his ſubjects; viz. the ſolemn, abſolute, and unconditional, ſtipulation, on the part of the United States, that mutual Commiſſioners, or *the majority of them*, ſhould make an award; and that their award ſhould be "in all caſes, final, concluſive, and binding on the ſaid States."

But, that our readers may clearly underſtand the ſubſequent matter, it will be proper for us to commence our extracts with the *ſixth article* of the treaty of 1794, under which the Commiſſioners were to aſſemble, and according to which their proceedings and determinations were to be regulated.

Art. *ſixth.* "Whereas it is alledged by divers Britiſh merchants, and others His Majeſty's ſubjects, that debts to a conſiderable amount, which were *bonâ fide* contracted before the peace, ſtill remain owing to them by citizens or inhabitants of the United States, and that by the operation of various lawful impediments ſince the peace, not only the full recovery of the ſaid debts has been delayed, but alſo the value and ſecurity thereof have been, in ſeveral inſtances, impaired and leſſened, ſo that by the ordinary courſe of judicial proceedings, the Britiſh creditors cannot now obtain, and actually have and receive full and adequate compenſation for the loſſes and damages which they have thereby ſuſtained: it is agreed, that in all ſuch caſes where full compenſation for ſuch loſſes and damages cannot, for whatever reaſon, be actually obtained, had and received by the ſaid creditors in the ordinary courſe of juſtice, the United States will make full and complete compenſation for the ſame to the ſaid creditors: but it is diſtinctly underſtood, that this proviſion is to extend to ſuch loſſes only as have been occaſioned by the lawful impediments aforeſaid; and is not to extend to loſſes occaſioned by ſuch inſolvency of the debtors, or other cauſes as would equally have operated to produce ſuch loſs, if the ſaid impediments had not exiſted; nor to ſuch loſſes or damages as have been occaſioned by the manifeſt delay or negligence, or wilful omiſſion of the claimant.

"For the purpoſe of aſcertaining the amount of any ſuch loſſes

and damages, *five* Commiſſioners ſhall be appointed, and authorized to meet and act in manner following, viz. Two of them ſhall be appointed by His Majeſty, two of them by the Preſident of the United States by and with the advice and conſent of the Senate thereof, and the fifth by the unanimous voice of the other four; and if they ſhould not agree in ſuch choice, then the Commiſſioners named, by the two parties, ſhall reſpectively propoſe one perſon, and of the two names ſo propoſed, one ſhall be drawn by lot in the preſence of the four original Commiſſioners. When the five Commiſſioners thus appointed ſhall firſt meet, they ſhall, before they proceed to act, reſpectively take the following oath or affirmation in the preſence of each other, which oath or affirmation being ſo taken and duly atteſted, ſhall be entered on the record of their proceedings, viz. I, *A. B.* one of the Commiſſioners appointed in purſuance of the ſixth article of the treaty of amity, commerce, and navigation, between His Britannic Majeſty and the United States of America, do ſolemnly ſwear (or affirm) that I will honeſtly, diligently, impartially, and carefully examine, and to the beſt of my judgment, according to juſtice and equity, *decide* all ſuch complaints, as under the ſaid article ſhall be preferred to the ſaid Commiſſioners; and that I will forbear to act as a Commiſſioner, in any caſe in which I may be perſonally intereſted.

"*Three* of the ſaid Commiſſioners ſhall conſtitute a Board, and ſhall have power to do any act appertaining to the ſaid Commiſſion, provided that one of the Commiſſioners named on each ſide, and the fifth Commiſſioner ſhall be preſent, *and all deciſions ſhall be made by the majority of the voices of the Commiſſioners then preſent*; eighteen months from the day on which the ſaid Commiſſioners ſhall form a Board, and be ready to proceed to buſineſs, are aſſigned for receiving complaints and applications; but they are nevertheleſs authorized, in any particular caſes in which it ſhall appear to them to be reaſonable and juſt, to extend the ſaid term of eighteen months, for any term not exceeding ſix months, after the expiration thereof. The ſaid Commiſſioners ſhall firſt meet at Philadelphia, but they ſhall have power to adjourn from place to place as they ſhall ſee cauſe.

"The ſaid Commiſſioners in examining the complaints and applications ſo preferred to them, are empowered and required, in purſuance of the true intent and meaning of this article, to take into their conſideration all claims, whether of principal or intereſt, or balances of principal and intereſt, and to determine the ſame reſpectively, according to the merits of the ſeveral caſes, due regard being had to all the circumſtances thereof, and as equity and juſtice ſhall appear to them to require. And the ſaid Commiſſioners ſhall have power to examine all ſuch perſons as ſhall come before them, on oath or affirmation touching the premiſes; and alſo to receive in evidence according as they may think moſt conſiſtent with equity and juſtice, all written depoſitions, or books, or papers, or copies, or extracts thereof; every ſuch depoſition, book, or paper, or copy, or extract, being duly authenticated, either according to the legal forms now reſpectively exiſting in the two countries, or in ſuch other manner as the ſaid Commiſſioners ſhall ſee cauſe to require or allow.

"*The*

" *The award of the ſaid Commiſſioners, or of any three of them, as aforeſaid, ſhall in all caſes be final and concluſive, both as to the juſtice of the claim, and to the amount of the ſum to be paid to the creditor or claimant:* And the United States undertake to cauſe the ſum ſo awarded to be paid in ſpecie to ſuch creditor or claimant without deduction; and at ſuch time or times, and at ſuch place or places as ſhall be awarded by the ſaid Commiſſioners; and on condition of ſuch releaſes or aſſignments to be given by the creditor or claimant, as by the ſaid Commiſſioners may be directed: provided always that no ſuch payment ſhall be fixed by the ſaid Commiſſioners to take place ſooner than twelve months from the day of the exchange of the ratifications of this treaty."

Agreeably to the ſtipulations of this article, the *four* Commiſſioners met at Philadelphia, on the 25th of May, 1797. Mr. *Thomas M'Donald*, a gentleman of family and of high reputation at the bar, and Mr. *Henry Pye Rich*, an eminent merchant, were the Commiſſioners appointed on the part of His Britannic Majeſty; Mr. *Thomas Fitzſimons*, a merchant of Philadelphia, and Mr. *James Innes*, a planter and lawyer of Virginia, a gentleman of fortune and of ſtrict honour, were appointed on the part of the United States. Theſe gentlemen having aſſembled, and verified their powers, proceeded to the choice of the *fifth* Commiſſioner, who, as was provided by the article of the treaty above quoted, was to be choſen by *lot*. The name of Mr. *John Guillemard*, a gentleman of unexceptionable character, was put into the urn by the Britiſh Commiſſioners; thoſe of the United States put in that of Mr. *Fiſher Ames*, an able lawyer and moſt worthy gentleman of Maſſachuſetts. The lot fell upon Mr. Guillemard; of courſe, Mr. Ames was excluded.

The Board, thus formed, was now ready to proceed to buſineſs; but, as the ſpace of two years was allowed for creditors to give in their claims, the inconceivable tardineſs of theſe people gave the Board but little occupation till the term allowed by the treaty was nearly expired. During this ſeaſon of inactivity, Mr. Innes (" than whom," ſays Mr. M'Donald, a " man more truly honourable never exiſted") Mr. Innes, unfortunately, died. His loſs would not, however, have been ſo much felt, had the American government appointed Mr. Ames to ſucceed him, and *why he was not* appointed can be accounted for only by the total change of *policy*, which that government had thought fit to adopt. To Mr. Fitzſimons, the remaining American Commiſſioner, was now joined Mr. *Samuel Sitgreaves*, a lawyer of Pennſylvania. With reſpect to the private character, the *morality* and *religion*, of theſe gentlemen, we ſhall ſay nothing *at preſent*, reſerving to ourſelves, however, the full liberty of making uſe of our information on theſe ſubjects, if the intolerable inſolence of the American preſs ſhould provoke us to an abandonment of that forbearance, which we have hitherto thought it not unbecoming our character to exerciſe.

The publication, now under our peruſal, being, what, indeed, it profeſſes to be, no more than " a *brief ſtatement of opinions*, given in the " Board of Commiſſioners," it would be next to impoſſible;

for us, by any analyſis, or ſelection of extracts, to communicate that information to our readers, which we wiſh them to be poſſeſſed of; particularly as each opinion refers to numerous facts and documents, the nature and purport of which do not, here, admit of a ſtatement. We ſhall, however, endeavour to render our arrangement as perſpicuous as poſſible, hoping that the pamphlet itſelf, as well as every document relating to this ſtriking inſtance of American duplicity, will, 'ere long, be ſubmitted to the public.

It appears, that, after Mr. Sitgreaves joined the Board, a ſyſtem of quibble and procraſtination was begun, and perſevered in, by the American Commiſſioners, who, unable to inveigle, intimidate, or weary the *majority* of the board, at laſt, fell upon the diſgraceful expedient of *ſeceſſion*, thereby furniſhing their government (under whoſe poſitive direction, with ſhame be it ſaid, they acted this ſhuffling part) with an excuſe for its non-fulfilment of the treaty.

Before we enter on the grounds upon which this ſeceſſion was attempted to be juſtified, it may be neceſſary for us to obſerve, that, beſides a Secretary to the Board, there was a *General Agent*, who preferred the claims and ſupported them by evidence and argument, while, on the other hand, they were examined, and afterwards replied to, by *An Agent*, on the part of the United States, acting under the inſtructions of the Attorney-General. So that, the Commiſſioners were regarded (and they *ought* to have regarded themſelves) as ſworn *judges*, or *arbitrators*, perfectly independent of the parties, and perfectly unconcerned as to the *conſequences* of the deciſions. That this was the dignified light in which the majority of the Board viewed their official characters appears from the following extract, which alſo proves, that the American Commiſſioners, notwithſtanding their *oath* (ſee ſixth article of the treaty above quoted) were content to be looked upon as the mere *advocates* of their government.

"The American Commiſſioners having, in conference, continued their ſupport of the poſition, which in the caſe of *Inglis* they had diſtinctly and formally declared, that, when they could not in any other way prevent a deciſion, by the majority againſt what *they* (the American Commiſſioners) conceived to be the juſt *rights and intereſts of the United States, they* were entitled, and even bound *in duty*, to ſecede, or withdraw from the Board for that purpoſe; the three other members, *who held a very different opinion*, thought they could not place their view of the ſubject in a clearer light, than that which was preſented by the following reſolution:—

"Reſolved, that it is expedient to declare, that the Commiſ-
"ſioners appointed by his Britannic Majeſty, are equally charged
"with the rights of the United States under the treaty of amity,
"as with thoſe of Great Britain, or of Britiſh ſubjects, claiming
"before this Board; and that the Commiſſioners appointed by
"the United States, are in like manner equally charged with the
"rights of Great Britain, and of Britiſh ſubjects ſo claiming, as
"with thoſe of the United States:—that there is no diſtinction

"whatever

" whatever of character or duty among the members of the Board;
" but that each of the five members thereof is *an arbitrator upon*
" *oath*, to proceed diligently and decide all queſtions, whether of
" interpretation or of fact, with perfect impartiality; and without
" any regard to his original appointment, or the manner in which
" the opinion he is bound in conſcience to give, may affect the in-
" tereſt of the parties concerned."

" This declaration was propoſed by three members of the Board, and ſo recorded; but Mr. Fitzſimons and Mr. Sitgreaves, thinking it their duty to prevent it from being paſſed by a vote, *again ſeceded, or withdrew.*" P. 24.

We now proceed to the pretended grounds of ſeceſſion.—The firſt ſubterfuge of the American Commiſſioners was intended to procure *delay*; delay almoſt *everlaſting*. The majority of the Board were of opinion, that certain *leading* claims ſhould be firſt determined on. The number of claims was very great; of courſe, if the *principles* had been diſcuſſed anew, in the inveſtigation of every claim, the diſcuſſion would have occupied the ſpace of many years, perhaps *fifty*, at leaſt. The majority, therefore, inſiſted upon hearing certain claims, which ſeemed to compriſe all the principles of any importance, and upon making the deciſion upon each point a precedent in the ſubſequent diſcuſſions. This was ſtrenuouſly reſiſted by the American Commiſſioners, to whoſe government delay was *certain gain*, and formed one of their excuſes for ſeceding.

Next, the American Commiſſioners would agree to no reſolution, in which *intereſt during the war*, ſhould be allowed; alledging (juſt as the fraudulent debtors themſelves had done), that the creditors ought to receive no intereſt during that time, becauſe it was Great Britain's making war on their country, which induced them to withhold the timely payment of their debts. So, that, if a portion of any nation chooſe to rebel againſt their Sovereign, that Sovereign, in attempting to reduce them to obedience, commits an *offence*, which is to authorize them to retaliate by withholding the debts due to his faithful ſubjects! On this head the majority of the Board thus expreſſed themſelves:

" But the Board on full argument reſolved (*Mr. Fitzſimons and*
" *Mr. Sitgreaves diſſenting*) that the war could not juſtify any ſuch
" *general* rule of deduction; and that intereſt ought to be awarded,
" according to the nature and import, expreſs or implied, of the
" ſeveral contracts." And to prevent miſtakes they afterwards reſolved, " that in deciding againſt an objection to the payment of
" intereſt during the war, maintained *generally*, and without re-
" gard to the nature and import of the contract, expreſs or im-
" plied, they did not preclude, but neceſſarily ſaved all objections
" to the payment of intereſt, which may ariſe out of the contract,
" or other ſpecial circumſtances of the caſe."

Mr. M'Donald, in ſupport of the correctneſs of his opinion, makes the following quotation from a deciſion of Judge Paterſon, one of the preſent Judges of America:

Judge PATERSON.—" I feel no hesitation in declaring, that it has always appeared to me to be incompatible with the principles of justice and policy, that contracts entered into by individuals of different nations should be violated by their respective governments in consequence of national quarrels and hostilities—*National differences should not affect private bargains.* The confidence both of an individual and national nature on which the contracts were founded ought to be preserved inviolate. Is not this the language of honesty and honour? Does not the sentiment correspond with the sentiments of justice and the dictates of the moral sense? In short, it is not the result of right reason and natural equity? The relation which the parties stood in to each other, at the time of contracting these debts, ought not to pass without notice. The debts were contracted when the creditors and debtors were subjects of the same King, and children of the same family. They were made under the sanction of laws common to, and binding on, both. *A revolutionary war could not, like other wars,* be foreseen or calculated upon:—The thing was improbable:—No one at the time debts were contracted had any idea of a severance or dismemberment of the empire, by which persons who had been united under one system of civil polity should be torn asunder, and become enemies, for a time, and perhaps aliens for ever. Contracts entered into in such a state of things ought to be sacredly regarded.—Inviolability seems to be attached to them:"—" The construction of a treaty made in favour of such creditors, and for the restoration and enforcement of pre-existing contracts ought to be liberal and benign:—For these reasons this clause in the treaty *deserves the utmost latitude of exposition:*—

" The five thousand pounds paid *with interest,* at this day, is not, in fact or law, more than the five thousand pounds, paid without interest, at the day it becomes due."

Notwithstanding this, which, in any *other case,* the American Commissioners would have regarded as the highest possible authority, those gentlemen refused to give their sanction to the resolution of the majority, which they made another ground for withdrawing from the Board.

It will be perceived, that the sixth article of the treaty provides, that the United States shall make compensation for such losses only as have been occasioned by *lawful impediments,* and not such as may have arisen merely from *the insolvency of debtors,* or the *wilful negligence of creditors.* This, in the nature of *an exception* (as it is called in the treaty), threw, of course, the *onus probandi* on the United States. The claimant having produced evidence of his debt, and also of the existence of the legal impediment to the recovery of it, left to the United States, to prove, if they could, the insolvency of his debtor, or the wilful negligence of himself. This, the claimant thought, was dividing the proof fairly and naturally between the *plaintiff* and the *defendant.* He never could conceive, that he would be called on to prove a *negative*; to prove, that his creditor

creditor was not, twenty years ago, insolvent, would have been attended with great difficulty; but, to prove, that himself *had not been negligent* was next to impossible. Thus, it appears, thought also the majority of the Board.

"The Board finding that the proceedings in the case would thus be suspended, on the question of *onus probandi*, which they had before settled by the resolution of the 6th August 1798, in the case of William Cunningham and Company, referred to that resolution, and resolved, (*Mr. Fitzsimons and Mr. Sitgreaves dissenting*) that whatever, in law, "or the settled course of judicial practice, "prevented the claimant from *proceeding* for the recovery of his "debt, was to be deemed a lawful impediment which *prevented* "such recovery; consequently, the loss arising from his not re-"covering, was, in the *first instance*, to be ascribed to the operation "of the said lawful impediment;—so that it was not incumbent on "the claimant, to prove the solvency, or capacity of the debtor, "to satisfy the creditor at, or since the peace; but open to the "United States, to meet the *prima facie* evidence, already stated, "by reasonable evidence to the contrary."

"And to prevent misapprehension, they thought it expedient to express themselves on this occasion, as follows;—"And although the "Board are to be determined by principles of sound reason and "justice, and not to be affected by suggestions of hardship or dif-"ficulty, yet desirous as they are, in this great national business, "to discharge their duty in a manner, which may be as generally "satisfactory as the natural prejudices of parties interested will "permit, they think it not improper, in consideration of the earnest "opposition which was made in the Board to the above recited re-"solution, in the case of Cunningham and company, on the ground, "that it never could have been intended, to impose so great a *hard-"ship* on the United States; to suggest the reflection, that it can-"not prove a task of greater difficulty to the United States, with "all the means of enquiry, and information, which they possess, "and under their responsibility of indemnifying against lawful im-"pediments to the recovery of just debts; to satisfy this Board, "on sufficient evidence, of what must, in many instances, have been "and may still be, matter of great notoriety, viz. that at a certain "period, a debtor was in such a situation, *that, according to rea-"sonable inference*, he could not have raised money, or procured "security, for the payment of a certain debt; although the full force "of legal execution, had been brought against him; than it would "be to a *foreign* creditor, perhaps the representative only of him "who made the contract, and totally unacquainted with the former "situation of the debtor, to bring evidence of the reverse;—the "facts and circumstances necessary to establish the latter proposition, "being in their nature, at least as much affected by the long lapse "of time since the peace, when every lawful impediment, to the "full recovery of the debts in question, ought to have been removed, "as those, by which the former may be substantiated; and such

" lapſe of time, ſo impairing the means of evidence, being the juſt " cauſe of complaint, not to the United States, but to *creditors only*, " wherever the delay appears to have ariſen, from the operation of " lawful impediments to the full recovery of debts, fairly contracted " before the peace, and protected againſt ſuch impediments by the " fourth article of the definitive treaty."

This reſolution alſo, ſo explicit and ſo reaſonable, ſo perfectly conſonant to the principles of equity and to the practice of law, the American Commiſſioners eluded by their laſt ſhift, ſeceſſion.

The next apology for *ſeceſſion*, and the laſt that we ſhall mention at this time, diſcovers, perhaps, a more complete diſregard of juſtice and decency than any of the former.

The claimant, Mr. Allen, was a Pennſylvanian. He left the territory of that ſtate the moment independence was declared. The aſſembly paſſed an act of attainder againſt him, *two years after* he had taken ſhelter under the arms of his Sovereign, by which act all his real property was confiſcated and he was prevented from recovering certain *bona fide debts*, due to him before the war. If ever man had a juſt claim to any thing, this gentleman had to theſe debts, according to the treaties. The objection, ſet up by the United States, was, that Mr. Allen, at the time the act was paſſed, was *a citizen of Pennſylvania*, though, as we obſerved before, the act was not paſſed till *two years after* he had left the State and had actually taken refuge under the arms of the King. This fact was well eſtabliſhed; it was alſo proved, that no act or deed could be imputed to him, whereby he ever, either directly or indirectly, acknowledged allegiance to the rebel State: yet, had the American Commiſſioners the effrontery to prefer to this evidence, the bare aſſertion, not of any perſon or perſons, but of that very act of attainder, which created the legal impediment, on which the claim was ſo juſtly founded! This was literally producing the evidence of a robber to prove that the perſon he had robbed ought not to deprive him of the property he had ſtolen. Our readers will readily believe that the majority of the Board rejected, with diſdain, ſuch *evidence* as this. The American Commiſſioners did, however, perſiſt in their oppoſition, declaring, that they would *never allow the evidence of their legiſlative acts to be called in queſtion!* This was a ſweeping maxim, a ſponge for the whole ſcore; for there was ſcarcely a ſingle debt, the legal impediment to the recovery of which was not *ſome legiſlative act*. We ſhall now quote Mr. M'Donald's *ſtatement* of the opinion of the majority of the Board on this ſubject.

" Claim, for loſſes, ariſing from the non-recovery of debts due to the claimant, being *a ſubject of His Britannic Majeſty*, through the operation of an act of attainder and confiſcation, paſſed againſt him *as a ſubject of Pennſylvania*, by " the repreſentatives of the " freemen of the commonwealth of Pennſylvania," on the 6th day of March, 1778; for the crime of *high treaſon*, in having, " con- " trary to the allegiance which he owed to the ſaid ſtate, joined and " adhered to the army of the King of Great Britain," the ſaid act

of

of attainder and confiſcation being a lawful impediment, which operated againſt the fourth article of the treaty of peace, and within the meaning of the ſixth article of the treaty of amity.

Objection, ſtated on the part of the United States, as "*the firſt ground of defence*" before the Board;—that, as the claimant was an inhabitant of the ſtate of Pennſylvania at the date of the declaration of Independence, he was *a ſubject of that ſtate*; for that, "in fact, "the United States were independent ſo early as 1775, and, on the "ever glorious and memorable 4th of July, 1776, they ſolemnly "and formally, declared to the world, that they were independent:" ——"that the formal acknowledgment of his Britannic Majeſty, "added nothing to their real Independence, and if the treaty of "peace had never been made, the United States would have actually "continued an independent nation, though at war with Great "Britain to this moment."——And that, "though Andrew Allen, "after *being a ſubject of Pennſylvania*, joined the Britiſh forces in "December, 1776, *and returned to his natural allegiance*, this did "not diſſolve the right of Pennſylvania to *hold him as a ſubject*, and "as its ſubject to puniſh him;"——concluding, that he was not entitled to the benefit of the fourth article of the treaty of peace, or ſixth article of the treaty of amity.

"The Board finding that the objection, *in limine*, thus taken and argued before them, precluded all further inveſtigation, took up the queſtion, ſo far only, as it was neceſſary to the determination of the claimants' national character, and right, to claim—And, after full argument and diſcuſſion, and with reference to opinions which had been ſolemnly delivered by the Judges of the United States, a majority of the Board propoſed a reſolution, ſtating, among other things, that "the only difference between the queſtion in this caſe, and that "which is ſtated in the preceding reſolution, conſiſted in the different "words of deſcription, contained in the two ſeveral acts: but "as the act of the ſtate of *Pennſylvania* could not have any greater "effect or operation againſt the fourth article of the treaty of peace, "than that of *New York*; and as the fact charged to be a crime, viz. "adherence to the cauſe of His Britannic Majeſty, was the ſame in "both caſes, the mere *words* of deſcription, aſſumed in the act of "Pennſylvania, could not prove againſt the character of the party "as a Britiſh ſubject; or give efficacy to itſelf, ſo as to take the caſe "out of the meaning and operation of the ſaid article;"—that at the peace, there was no unconditional ſubmiſſion on the part of Great Britain, "*to all that had been done*" under the independence of the United States, and the authority they had exerciſed; but, "a re-"cognition by ſolemn treaty, containing reciprocal ſtipulations, as "the price of peace, and for the mutual benefit of both countries;" by the fourth article whereof, in favour "of creditors on either ſide," it was expreſsly, or in effect, ſtipulated, "that no act which had "been, or ſhould thereafter be done, or paſſed, by, or under the "authority of the ſaid United States, or any of them, whatever "might be its form or import; whatever the terms therein employed;

"whatever

"whatever the extent of power thereby assumed; or declared; what-
"ever the character *thereby* ascribed to the individual against whom
"it was directed; should be suffered to operate as a lawful impedi-
"ment to the recovery of debts, 'theretofore contracted,' to a
"creditor *on the side* of his Britannic Majesty, at the date of the
"said treaty"—concluding also in these words—"that if the
"claimant could be said, to have at any time '*made his election*' in
"favour of the United States, under the declaration of Independence;
"and so departed for a time, subsequent to that event, from his
"native allegiance (the contrary of which appears to have been the
"case) his return to, and having been *on the side* of his sad na-
"tive allegiance *at the peace*, would have secured to him, the bene-
"fit of the said fourth article of the treaty:——that accordingly,
"having been *on the side* of his Britannic Majesty at the date
"of the treaty of peace, and being a natural born subject of his
"said Majesty, not barred by the acceptance of citizenship, from
"the right of complaining against the United States, the claimant
"is entitled, under the treaty of amity, to complain to this Board,
"of the said act of attainder and confiscation before recited, as being
"a *lawful impediment* within the description of the fourth article of
"the treaty of peace, and the sixth article of the treaty of amity,
"to the recovery of such debts as he shall prove, to the satisfaction
"of the Board, within the meaning of the said treaties."

Our readers will also observe, that the claimant produced abundant proof, that persons, who left the State of Pennsylvania long *after* he left it, and who had been attainted in like manner, had been tried, in courts of Pennsylvania, for treason, and had been *acquitted*, notwithstanding the *evidence* of the act of attainder, on the ground of their being *British subjects*, and *not citizens of the State*. It was, indeed, notorious, that this act of attainder had long been universally exploded as a tissue of abominable falshoods, and it was only resorted to as evidence on this occasion, because no other more plausible subterfuge was to be found.

It appears that a great number of claims were *rejected*, and always with the cordial concurrence of American Commissioners. In one solitary instance they did also give their assent to a *favourable* and final award!!! The claim amounted, indeed, to no more than the trifling sum of 370l.; but, no matter, an award was made, and Mr. M'Donald shall now inform us of the curious evasion, by which the honest *government* undid what their *too-liberal* Commissioners had done.

"The Board having unanimously agreed, as already stated, that an award should be given in favour of the claimants, and of course that the case was within the description of the treaty, an order was made on the General Agent for claimants, to make up an account of the debt; and on the Agent for the United States, to prepare the draft for such an *assignment* of the debt, as he would propose to have executed in their favour.

"The Attorney-General having, however, thought it his duty

to

to inſtruct the Agent, for the United States, *not to comply with the order*; inſiſting, that he was not *bound* to make ſuch drafts; the Board, who had made that arrangement on the principle that the Agent of the party, for whoſe benefit a deed was to be executed, ſhould prepare the draft; and for the purpoſe alſo of preventing little controverſies, or objections, which might otherwiſe be ſtated to any draft that could be propoſed, were afterwards induced, (though againſt their opinion of propriety) to order the General Agent for claimants to make the draft.—A draft was accordingly made by him—*it was objected to by the Agent for the United States*;—the award was thereby delayed; and while the whole Board ſtill concurred in the opinion, that the claimants ſhould have an award, *none in fact was ever given.*

And thus, after having exhauſted the ſources of quibbling and procraſtination, after ſeceding and returning, and ſeceding and returning again, for twenty times; after *rejecting* claim upon claim, *without completing a ſingle award*, the American Commiſſioners ſeceded for the laſt time, in the month of July, 1799, juſt at the time that their government had received freſh aſſurances of *the friendly diſpoſition of France!*—We now call the attention of our readers to the termination of this ſcandalous tranſaction.

"There were other opinions which a majority of the Board had often occaſion to declare; ſuch as did not ſpecially riſe out of any particular caſe; but were eſſential to the execution of the article; and may therefore be here in like manner conciſely ſtated.

"They held, that thoſe acts of ſeceſſion, which had been practiſed in particular caſes, could not affect the validity or operation of the opinions which they were meant to defeat: for the very act of ſeceſſion implied, what had indeed been formerly minuted, that thoſe opinions were the opinions of the majority, which had been declared in a Board, completely conſtituted: and all that the ſubſequent ſeceſſion of ſome of the members, could effect, was but to prevent, what the treaty did not require, namely, the declaration of opinions, by the *formality of a vote*: that formality being the accuſtomed, but not the excluſive, *mode* of aſcertaining the fact; which, if prevented by an evaſive proceeding, might be ſupplied by the admiſſion, or other evidence, that ſuch had been the fact. They therefore held, that the opinions which had been declared, by a majority of the Board, were as much the opinions *of the Board*, under the expreſs proviſions of the article, as if the form of a vote had not been ſo prevented.

"They conſidered it as clear, that there was no room for *explanation*, when a majority of the Board had *no doubt*: that every ſuch explanation would be an *alteration* of the treaty, which they had ſworn to execute, *as it ſtood*; that therefore, as ſoon as the Commiſſioners had formed an opinion, they had no choice of proceeding; no power of compromiſe; no capacity to receive, or to act, upon *inſtructions*, in oppoſition to what *they* themſelves conceived, to be the *plain* meaning of the inſtrument before them.

The

"The general views, with which the two nations had ſettled the article, ſeemed, to them, to be very apparent. With a view to particular caſes, the object was the diſpenſation of *juſtice*, according to the ſpecial merits, of every diſtinct caſe; either by an award of compenſation, where the complaint of injury, from paſt delay, was well founded; or, by a concluſive rejection of the demand, putting it to ſilence forever, if it appeared to be groundleſs—and, in either caſe, *diſpatch* was eſſential; a *dilatory cure for paſt delay*, being a mockery in terms, as well as in effect; and a *ſpeedy* rejection of ill founded complaints, amounting to no more than ſtrict juſtice, to the rights and character, of the party charged.—In a larger view, the object was, a termination by means, which neither of the two nations could controul, of a complicated diſpute between them; ſuch as they could not themſelves decide: a radical remedy for an old ſore, which had long rankled in the hearts, and interrupted the confidential intercourſe, of many of the moſt valuable ſubjects of both.—In conſtruing the article, a majority of the Board was therefore well convinced, that every opinion which tended to uncertainty, indeciſion, and delay, was moſt eſſentially erroneous: and every proceeding, which went to convert a ſolemn national arbitration, for the known and declared purpoſe of *final* ſettlement, into the worſt ſpecies of protracted negotiation, was totally inadmiſſible under the treaty.

"A bare peruſal of the article; every line of which anticipated the occurrence of difference of opinion; (unavoidable, as from the variety of involved matter to be ſettled, it certainly was);—which provided for it, not only in expreſs terms, by declaring that the opinion of the *majority* ſhould, '*in all caſes*, both as to the *juſtice of the complaint*, and the amount of the ſum to be paid, be final and concluſive;' but alſo by the ſtructure and conformation of the Board, which was made to conſiſt of an unequal number of members (either five or three,) for the very purpoſe of giving *certainty of deciſion*, in all caſes whatſoever; in caſes of diviſion, as well as unanimity—was ſufficient to prevent, as they conceived, the poſſibility of any ſerious apprehenſions, that mere *difference of opinion*, on any ſubject, whether it reſpected the *juſtice of the claim* within the meaning of the treaty, or the amount of the damages incurred, could be made a pretext for diſappointing the whole ſpirit, as well as the letter of the article.

"They believed, that as neither of the two nations could be ſuppoſed capable of appointing men to the confidential ſituation of national arbitrators, to decide upon a ſubject, ſo extenſive and involved, and with powers ſo abſolute, as to offer ample means of ſecret perverſion and abuſe; ſuch as might be practiſed with ſo much plauſibility of appearance, and *good agreement*, among themſelves, as to prevent detection, or even general cenſure; nay, perhaps, to attract applauſe:—as neither of the two nations were capable of appointing men to ſuch a ſituation of important truſt, without the recommendation of unblemiſhed reputation, and competent ability, there was, in the

the characters of ſuch men, and the aſſurance of an oath, the only guarrantee for juſt and impartial determination, which the imperfect ſtate of human affairs can afford.

"Finally, for themſelves, they did certainly, without the conſciouſneſs of much arrogance, conceive, that opinions, which the parties had *invited*, and called upon them, ſolemnly to declare upon oath, according to the beſt of their judgment, were, when ſo declared, to be received, by thoſe parties, with reſpect, while they determined, by their conduct, and a fair diſcloſure of their principles, to diſprove the ſurmiſe (which, if juſt, would have ſuggeſted a ſimple mode, for a diſſatisfied party, to ſuſpend, or invalidate, the deciſions of every ſet of arbitrators, who could be choſen,) that becauſe they had been unjuſtly reproached, and were therefore diſpleaſed, they could no longer be conſidered as capable of impartial deliberation.

"The laſt proceeding of the Board was the motion, which has been reported, in the caſe of Robert Williams, on the 17th of July.

"The Commiſſioners of His Britannic Majeſty, and the fifth Commiſſioner, attended, as uſual, on the next day of ſitting, when the Secretary delivered to them a letter, from the two American Commiſſioners, dated the 19th of July, and addreſſed to the three other members of the Board; in which the American Commiſſioners declared a determination, "under the exiſting circumſtances, not to "give their further attendance" in the Board; and promiſed to explain their motives, in a future communication.

"And, by another letter, dated the 22d of July, they aſſured the three other Commiſſioners, that they would, "without any avoidable "delay," communicate the explanation they had promiſed.

"About ſix weeks after, viz. on the 3d of September, the three other Commiſſioners did accordingly receive a communication, from the two American Commiſſioners, in a letter of fifty-five pages, dated on the preceding day, every line of which proved the great difficulty of the ſubject, even in the hands of men of ability. It referred to, and profeſſed correctly to ſtate, all the differences of opinion, which from firſt to laſt had occurred in the Board; aſcribing the hardy meaſure they adopted, not to one, or a few of thoſe differences, but, equally, to *all*. It was an argument of many words, which terminated at every period, in this ſimple and concluſive point, that, under the ſixth article of the treaty, no opinion in favour of a Britiſh ſubject was good, without the concurrence of the American Commiſſioners; —or, that by an unfortunate fatality (for no corrupt intention was aſcribed to them) *all* the opinions which had been declared by the three other Commiſſioners, or any of them, *in favour of claimants*, were radically erroneous and bad; while thoſe, which they had declared *in favour of the United States*, were perfectly well founded.

"The three members of the Commiſſion, who were thus, at once, deprived of all power of performing their functions, on grounds, as now declared, and in a manner, which admitted of little proſpect of ſatisfactory adjuſtment, did not, (as may perhaps have been expected,) take

take their leave. They had no concern with national conſiderations: but many individuals were, in conſequence of the Rules and Orders of the Board, either in attendance, or ready to appear, from very diſtant parts; and as the buſineſs was now, notwithſtanding the various interruptions which had occurred, ſo far, in eſſential matters, advanced; it was deſirable to preſerve, at leaſt, the *poſſibility* of meeting ſuch a change of meaſures, as might enable them to bring it to a concluſion.

"One of his Britannic Majeſty's Commiſſioners, and the fifth Commiſſioner therefore remained; ready as by their attendance, they officially announced, at all times, to aſſiſt in the formation of a Board, for the diſpatch of buſineſs. But they have never ſince been met by any Commiſſioner on the part of America."

We have the ſatisfaction to hear, that the writer of this invaluable pamphlet is now on his way to England, where we are ſure he will meet a hearty welcome from every loyal and honeſt man, and where we truſt his repreſentations will produce, on the part of our government, thoſe prompt and vigorous meaſures, which are, on this occaſion, above all others, neceſſary to ſupport the intereſt, the dignity, and honour of the nation.

ART. XX. *Tranſactions of the American Philoſophical Society, held at Philadelphia, for promoting uſeful Knowledge.* Vol. IV. 4to.

CONTEMPTIBLE, in point of talents, as we have always underſtood this *ſoi-diſant* "Philoſophical Society" to be, we are not aſtoniſhed to find the greateſt (and by far the *beſt*) part of *its* tranſactions conſiſting of articles contributed by *Britiſh* writers. Even theſe contributions, moſt of which, we believe, have before made their appearance in this country, are of inferior merit; and, as to the *native* productions, they are, both in matter and manner, altogether beneath the attention of criticiſm.

ART. XXI. *A Sermon, delivered December 29, 1799, occaſioned by the Death of Gen. George Waſhington.* By Samuel Miller, A. M. one of the Miniſters of the United Preſbyterian Churches in the City of New York. 8vo. PP. 39. Swords. 1800.

IN this diſcourſe we meet with none of thoſe impious compariſons and alluſions, which abound in the eulogiums of Meſſrs. JACKSON and MESSINGER; but, we are ſorry to perceive, that ſo good a writer and ſo pious a man, as Mr. Miller appears to be, ſhould have proſtituted his talents to ſupport that ſyſtem of deception, of which the Congreſs ſeems to have been the inventor.

"It is pleaſing," ſays he, "and, in a high degree honourable to the memory of the *illuſtrious* deceaſed, to obſerve, that, amidſt all the diverſity of ſentiment, and the colliſion of parties; amidſt all the mutual *accuſations of foreign influence and domeſtic corruption*," [theſe things

things are, then, it ſeems, heard of in America] " which have, unhappily agitated our country, *his* integrity has remained *unimpeached* and *unſuſpected.* Even thoſe who believe his political errors to have been moſt numerous, have yet acknowledged, that they were the errors of a mind actuated by the *pureſt motives*, and purſuing, with undeviating rectitude of intention, the public good."

Our readers will obſerve, that this is little more than a repetition of a paſſage, which we have quoted from the eulogium of Dr. *Smith*, and we ſhall repeat, that it is another endeavour *to impoſe upon the world.* As an indirect defence of the American rebellion, nothing can be better imagined, than ſupporting, to the laſt, the character of the man, to whom the ſucceſs of that rebellion has been chiefly aſcribed; and, as a means of this ſupport, the moſt powerful that can poſſibly be conceived, is, to induce a belief amongſt foreigners, that, however the fellow-citizens of Waſhington might differ in other reſpects, they were always perfectly unanimous in allowing *him* to be a man of "*ſpotleſs integrity.*" The *falſhood* of this poſition we have already proved, in our review of the oration of Dr. Smith, where we have quoted, in evidence, an *American* publication of 1797. We ſhall now apply to another American publication, entitled "*The Proſpect before us,*" which purports to be the work of a Mr. Callender of Virginia, and which appears, from its imprint and date, to have been publiſhed a few months previous to the death of Gen. Waſhington, and but a few miles diſtant from his "*bliſsful* retreat at Mount Vernon."

" At the commencement of the new government," ſays Mr. Callender, " when Mr. Waſhington was elected, Hamilton and ſome of " the reſt of his tribe, without aſking leave of Congreſs, did, by " their own authority, expend about thirty thouſand ſix hundred " dollars in purchaſing *furniture for the Preſident's houſe and* LIQUORS FOR HIS CELLAR." P. 71.

This fact, which, we believe, remains uncontradicted, does not perfectly agree with the many encomiums we have heard on the *diſintereſtneſs* of General Waſhington, who, beſides theſe extorted donations, did, as we formerly ſtated, receive *every farthing of that ſalary*, of which, at his entrance into office, he declared *he would not accept.* But, to proceed with Mr. Callender:

" Adams and Waſhington have ſince been ſhaping a ſeries of theſe " *paper jobbers*" [ſpeculators in the funds] " into judges and am- " baſſadors. As their whole courage lies in want of ſhame, theſe " poltroons, without riſking a manly and intelligible defence of their " own meaſures, raiſe an affected yelp againſt the corruption of the " French Directory; as *if any corruption could be more venal or* " *more notorious than their own.* For years together the United " States reſounded with curſes againſt them" [the Directory], " while the Grand Lama of Federal adoration, the "*immaculate* " *divinity of Mount Vernon,*" approved of, and ſubſcribed, every " one of their *blackeſt* meaſures." P. 72.

Yet, Dr. *Smith* and Mr. *Miller*, dreſſed in their clerical robes and mounted in the pulpit, have the ſhameleſs audacity to tell the world,

world, that no tongue has ever dared to impeach the "*ſpotleſs integrity*" of Waſhington. Reſpecting another "*ineſtimable* quality" of the "illuſtrious" Waſhington, let us hear Mr. Callender.

"But this ſpeech" [Waſhington's ſpeech of 1793] "has a chaſm, "which completely unmaſks the *ſcandalous hypocriſy* of Waſhington." Again: "on this head we cannot diſtinguiſh between the fraternal "characters of the firſt and ſecond Preſidents: Mr. Adams has only "*completed* the *ſcene of ignominy* which Mr. Waſhington *began*." P. 143.

Now, we do not give this as *our* character of Mr. Waſhington; but, when we ſee ſuch a ſcandalous ſyſtem of deception perſevered in, we ſhould neglect our duty, did we not cite one publication in oppoſition to another. We have not relied on our own opinions, we have liſtened to none of thoſe ſuggeſtions, which might have ariſen from *Britiſh* reſentment againſt the deceaſed rebel; our information is from the *American* preſs; we have given our authority; we have enabled our readers to examine the evidence on both ſides, and to judge for themſelves.

We cannot ſay, however, that we are altogether pleaſed with the pamphlet of Mr. Callender, in whom, we think, we deſcry a violent enemy of Great Britain; but this circumſtance, while it diſpleaſes us, certainly does not tend to invalidate the ſtatements of the author, with reſpect to Mr. Waſhington; becauſe, the latter was famous for nothing but his rebellion againſt that country, which the former appears moſt to diſlike. We muſt further obſerve, that Mr. Callender, (whoſe work we ſhall review on ſome future occaſion) has backed his opinions with an explicit recital of *facts*, which, though they may poſſibly be exaggerated, will, in the mind of every unprejudiced perſon, weigh heavily againſt the looſe and hyperbolical declamation of the *profeſſed eulogiſts* of Mr. Waſhington.

ART. XXII. *A Diſcourſe, delivered at New-Haven, February, 22, 1800, on the Character of George Waſhington, Eſq. at the requeſt of the Citizens.* By Timothy Dwight, Preſident of Yale-College. New-Haven. 8vo. PP. 55. Green and Son. 1800.

HERE we behold the "*great* Waſhington" changed from a *General* into an *Eſquire!* Whether this change was effected by that "*convoy* of Angels," of whom our bombaſtical friend Mr. Meſſinger (ſee P. 544.) ſpeaks, or by the *copious bleedings* of the pupils of Dr. Ruſh, we muſt leave our readers to determine, ſuſpecting, at the ſame time, that this is neither the laſt, nor the moſt important, metamorphoſis that the "*great* Waſhington" will undergo, before he eſcapes entirely from our hands.

Mr. *Dwight*, who ſeems to have been inſpired with the laudable emulation of ſurpaſſing all his cotemporary eulogiſts, has diſcovered, in his joint capacity of *preſbyterian miniſter* and *college preſident*, that there have appeared, in this world, *four* "truly great men;" namely: Moses,

Moses, Gustavus Vasa, King Alfred, and George Washington, *Eſquire!* In the office, in the conduct, and in the atchievements of the *three firſt* we do, indeed, perceive a ſtriking reſemblance. Moſes, though not a king, like Alfred and Guſtavus, was a ruler *appointed by God*, and, like the two monarchs, he reſcued his countrymen from the degrading and painful yoke of a FOREIGN power; but, where ſhall we find words to expreſs our indignation at the impudence (to ſay nothing of the impiety) of the preacher, who, in defiance of notorious facts, has placed Waſhington upon a footing with theſe illuſtrious and wonderful men? Waſhington was not a *king*, as Guſtavus and Alfred were; neither was he, like Moſes, a ruler *appointed by God*, but a ring-leader firſt appointed by a miſerable rabble for the paltry conſideration of fifty pounds, given by him to a "committee of ſafety" in Virginia! Waſhington, ſo far from reſcuing his countrymen from a FOREIGN yoke, *invited foreigners to invade his native country*, and actually did, *with the aſſiſtance of thoſe foreigners, ſubdue the loyal ſubjects of his Sovereign, and compel them to ſubmit to a yoke which they hated, and under which they now groan.*

If this be thought *ſevere*, let the audacious and profane eulogiſts thank themſelves for the ſeverity. They have thrown down a challenge, which, notwithſtanding the example of our cotemporaries, it is not for *us* to decline. *We* ſhall not "quietly wait," like the *Monthly Review*, "for an *American* Life of this *great* man," though that Life, we are told, is to be written by a *relation*, and though that relation has all "the General's *own papers*" at his command, and is to publiſh his work under "the patronage and inſpection of Congreſs." This *official* biography we ſhall receive with very great diſtruſt; "the General's *own papers*" we ſhall not admit as the beſt poſſible evidence; and, as to "the patronage and inſpection of the Congreſs," we ſhall treat them as meaſures of ſuper-abundant precaution, entirely unwarranted by the neceſſities of the caſe.

Art. XXIV. *The Scripture Doctrine of Regeneration conſidered, in Six Diſcourſes.* By Charles Backus, A. M. Paſtor of a Church in Somers, Connecticut. Hartford. 12mo. Pp. 180. Hudſon and Goodwin. 1800.

NUMEROUS as are the works on this ſubject, we ſhould be glad to ſee this of Mr. Backus reprinted in England. It does great honour to the heart, as well as to the mind and the learning of the author, who, while he inſiſts on the neceſſity of a *change*, rejects, with becoming diſdain, the whimſical reveries of Methodiſtical fanatics. We ſincerely rejoice, that America has yet to boaſt of ſuch men as Mr. Backus, and we hope that his work is an earneſt of further valuable productions from that country.

THE LITERATI AND LITERATURE OF GERMANY.

LETTER II.

To the Editor of the Anti-Jacobin Review.

D—— in Upper Saxony, April 28, 1800.

LA HARPE (in his *Lycée ou cours de Litterature ancienne et moderne*) ſpeaks of the Engliſh theatre and Belles Lettres with exceſſive ſeverity, but he does England ample juſtice with reſpect to other more important branches of knowledge, conſidering her as the legiſlatrix of the world in the accurate ſciences (*ſciences exactes*) and in ſound metaphyſics; and he ſpeaks almoſt with the enthuſiaſm of an Engliſhman of the illuſtrious Bacon, who firſt taught to philoſophy the important leſſon not to advance a ſingle ſtep without the aid of experience, by which means, continues he, phyſics or natural ſcience has become what it could and ought to be the ſcience of facts, the only ſcience within the capacity of man, who had been ſo long condemned by his pride to reaſon abſurdly on the cauſes of things, from not knowing that theſe were placed by nature beyond his reach.

I have long been of opinion that it would be happy for the world if a ſimilar ſyſtem were univerſally adopted in moral, metaphyſical, and political ſcience, as has hitherto been ſo ſucceſsfully followed in phyſics; if all thoſe airy ſpeculations and chimeric hypotheſes, with which the world is inundated, were finally baniſhed; and if men would candidly employ themſelves on moral, metaphyſical, and political ſubjects, to collect and arrange thoſe facts, which divine revelation, which the eſtabliſhed order of nature, which experience and the candid examination of our own minds preſent, I am fully perſuaded that we ſhould have as few ſubjects of diſpute on theſe ſciences as in phyſic, and as few pretentions to new and daſhing diſcoveries. It is in this way, indeed, as it appears to me, that our Engliſh moraliſts, metaphyſicians, and politicians have proceeded, and it is to this that they owe their acknowledged ſuperiority. Wherever Locke, one of the moſt illuſtrious of them, has thus followed nature, experience and revelation he is excellent; wherever he has loſt ſight of theſe ſteady guides he is viſionary and dangerous. If we grant that even in ſuch caſes his theories are ever ſubtle and ingenious, we ſhall be compelled to add, at the ſame time, that, having no foundation in nature, and no aid from experience, they can never be ſafely reduced to practice, and that they ſerve only to bewilder the mind in uſeleſs and often dangerous ſpeculation. The Britiſh conſtitution, the nobleſt monument of civil government which ever exiſted, is not the work of a few viſionary ſpeculiſts, or of any one particular period. It is the gradual reſult of long and repeated experience. Its ſeveral parts have been formed and moulded not at once but by degrees, and have been added at various periods as experience demonſtrated their neceſſity. That the ſpeculiſt may or may not form in his own mind,

mind, or put upon paper what may be called in theory, a more beautiful or perfect ſyſtem, I mean not at preſent to determine; but I will, without heſitation, aſſert that he muſt be either a fool or a knave, who, after the experience which the laſt ten years have afforded us, ſhould ſeek to exchange a ſyſtem founded on the practice and experience, and foſtered by the care and attachment, of our anceſtors, for any ſyſtem, however apparently perfect, derived from the ſpeculative reveries of modern philoſophiſm.

In phyſics the neglect of experience leads to falſe and abſurd concluſions, which, when applied to the arts of life, may even produce bad conſequences. But theſe muſt neceſſarily be partial and eaſily and quickly remedied; whereas the neglect of experience, and the indulgence of idle and airy ſpeculations, which are neither warranted by nature nor deducible from experience, on the ſubject of morals and government, are productive of conſequences the moſt fatal to the human race. It ſeems as if in phyſics extravagance muſt naturally and quickly correct itſelf. In morals, it goes on increaſing at every ſtep, drawing all into its horrible vortex either by force or ſeduction, and proceeding rapidly and inevitably to univerſal deſtruction, unleſs ſome external or phyſical cauſe of ſuperior force arreſt its progreſs, and grant to fallen and degraded humanity a reſpite from the inſupportable tyranny of falſe principles.

I ſhould be extremely ſorry, Mr. Editor; if, from what I have ſaid in my laſt, or have now added, any of your candid readers ſhould ſuppoſe me an enemy to the progreſs of ſcience. On the contrary, by removing what is falſe, dangerous, or improper, I wiſh to ſee it rendered more valuable and more extenſively uſeful, being fully convinced that true learning and virtue will by no means loſe ground even if that violent love of paradox, of novelty, and of extravagant poſitions which *ſo* ſtrangely predominates in Europe, ſhould be deſtroyed—as I moſt heartily wiſh it may be—I know nothing more injurious to true learning, more ridiculous in itſelf, or more hurtful to ſociety than that undiſtinguiſhing admiration of genius (a word at preſent applied to every mental extravagance) which we at preſent obſerve in the world; and I am firmly convinced, from long and attentive obſervation, that this ſpirit tends directly to the deſtruction of all morals, taſte, and ſound knowledge. Thoſe, therefore, who ſtill remain unattacked by the reigning contagion cannot be too often warned againſt its danger. There are, indeed, many men in the world who look upon all opinions as indifferent, and the philoſophiſts of the day take ample advantage of this blindneſs, and thereby rivet their principles deeper and deeper. Let ſuch men as are apt to conſider the war of opinions as of little conſequence ſeriouſly look at their effects in every caſe where they have acquired any practical influence, when they will probably find that there are opinions more dangerous and deſtructive than war, famine, or peſtilence. Let us receive with caution, and examine with care, all pretenſions to new diſcoveries before we give our aſſent to them; a reſpect for thoſe principles, which long experience

and the labour of the learned, of every age, have conſecrated; and a candid diſtruſt, and calm examination of all thoſe haſty ſyſtems which tend to overturn them, certainly ought to direct the conduct and form the character of a modern philoſopher. New and important diſcoveries in morals, politics, and metaphyſics are certainly not naturally to be expected in our days; and it is, therefore, the duty, even of our moſt illuſtrious philoſophers, liberally to follow the footſteps of our forefathers, and, by adding our experience to theirs, to elucidate what is obſcure, and to extend the utility, and, in ſome meaſure, the bounds of ſcience, by new combinations, and by placing things in a new light. Such ſeems to be the line marked out for us by nature and right reaſon. It may be poſſible (though it does not ſeem to be within the bounds of probability) for a mighty genius to break through the limits to which we are confined, and to preſent to us a new road; but even him we are to judge by the rules of our ancient experience, and to receive or reject his principles as that ſhall direct. But let us not imagine that every vain ſcribbler, every idle ſpeculatiſt who can ſupport a paradox, or defend a ſceptical opinion, is therefore a philoſopher of firſt rate powers. There is no qualification more eaſily acquired, more inſignificant in itſelf, or more hurtful in its conſequences. He is in my eſtimation, amidſt all his ſelf-exaltation, infinitely beneath the moſt ignorant peaſant; becauſe the knowledge of which he is ſo proud, tends only to miſlead himſelf, and thoſe who are ſubmitted to his influence, whereas the ignorant peaſant is directed by the knowledge of others to be uſeful to himſelf and his neighbour. In remote and well regulated pariſhes in the country, I have often met with peaſants (whom in common language we denominate *ignorant*) entirely unacquainted with ſpeculative ſcience, indeed; but perfect maſters of religion in all its practical branches, and as matter of fact; and conſcientiouſly directing their conduct by the pureſt and moſt perfect rules of morality, and thereby exhibiting by the beſt of all criterions, *practice*, more true wiſdom than the moſt illuſtrious of the ancient philoſophers, and beyond compariſon ſuperior to thoſe modern ſpeculatiſts, whoſe idle reveries frequently plunge them into every exceſs of vice and depravation.

In what I have already ſaid, therefore, Mr. Editor, or have ſtill to add, I muſt again repeat, that I am no enemy to ſcience in general, and to German ſcience in particular; but I am, and ever ſhall remain, the determined enemy of that herd of vain and ignorant ſcribblers, who, in their reveries, confound right and wrong, truth and falſehood, and who, by letting looſe the corrupt paſſions of the human heart, pave the way for univerſal depravation. In Germany, it appears to me, that this vile ſcribbling ſpirit exiſts to a greater extent than in any other country in the world; and that it has produced moſt fatal conſequences with reſpect to the principles and morals of the people is too obvious to be called in queſtion. There exiſt, however, in Germany, I am moſt ready to allow, many individuals equally illuſtrious for the

propriety

'propriety of their conduct, the goodneſs of their hearts, and the exent of their mental acquirements. Far be it from me to involve the innocent with the guilty: all my remarks on this ſubject refer to thoſe who have taken up the pen without being qualified to wield it, and who diſſeminate vice and folly among their fellow citizens; and, unfortunately, theſe are but too numerous. Germany in her literary progreſs comes very far behind Italy, France, and England, and can be placed only in the commencement of that progreſs: D'Alembert *(Diſcours Preliminaire de l'Encyclopedie)* obſerves, that after the Reviews of Letters, erudition commenced, the Belles Lettres continued, and Philoſophy finiſhed the progreſs. The ſort of philoſophy which gained ſuch faſt ground in France and in Europe, from about the middle of the preſent century, till the Revolution, and the progreſs which D'Alembert contributed ſo much to extend, is well known by its fruits. I am fully perſuaded that this philoſophy, as it is called, having found its way into Germany before it had naturally attained any eminence in philoſophical ſubjects, in morals, or in government; and when it was only beginning to cultivate the imagination, is the grand cauſe of the abſurd chimeras and dangerous principles with which the papers of Germany have been loaded for ſo many years. The Germans had not yet been accuſtomed to accurate thinking, to moral and metaphyſical reaſoning, but they were delighted with the daſhing ſyſtems of France; and began immediately to feed their own vanity, by retailing the principles of D'Alembert, Rouſſeau, Voltaire, and Diderot, &c. and even to divulge new excentricities of their own. In this reſpect they were led and protected by Frederick the Great, as he is moſt unjuſtly ſtiled, a philoſophical monarch, the moſt deſpotic, perhaps, who ever exiſted; but who has contributed more to the diſſolution of ſociety, by corrupting the principles and the morals of all within the ſphere of his influence, than any individual of his time. After hearing ſo much of philoſophy from theſe men, it is natural to enquire into their morals. D'Alembert (in his *Eloge de M. l'Abbé Terraſſon)* ſays, 'it is neceſſary to draw a veil over the vices which have ſometimes tarniſhed the luſtre of genius. The purpoſe of literary eulogies is to render letters reſpectable, and not to render them contemptible.' In his Memoirs of Chriſtine de Suede, he ſays, that the philoſophers only ought to have the right of drawing the characters of men as of governing them; hiſtory and man would be the better for it. Theſe two principles, ſtretched to their utmoſt length, have certainly not loſt ground ſince the death of D'Alembert; they form the creed of all the philoſophiſts of the age; according to the old ſyſtem of morality, which theſe enlighteners of mankind have exploded, the vices even of genius accurately but delicately expoſed, would have been turned into a valuable leſſon of virtue. There is no leſſon more intereſting or more uſeful, when juſtly handled and properly applied, than that which may be derived from the faults or the vices of great characters: on the other hand, there is nothing more injurious to virtue and to human happineſs, than the indiſcriminate and un-

diſtinguiſhing admiration of what is brilliant. There is nothing more injurious to ſociety, than that Alexander and Auguſtus Cæſar, Cromwell and Bonaparte, becauſe they have poſſeſſed great qualities, or been peculiarly ſucceſsful, ſhould have their enormous crimes concealed, and that they ſhould be exalted, on all occaſions, by a ſervile herd of ſycophants, as if they had been ſpotleſs and irreproachable. To draw weakneſſes or even crimes into light after death, which never before attracted public notice, nor occaſioned public ſcandal, may be imprudent; but to draw a veil over thoſe which are enormous in their nature, and univerſally known, is unjuſt, as it is depriving poſterity of a moſt valuable leſſon on the inſignificance of all earthly grandeur and fame, which are not founded on virtue and a ſenſe of duty. Nothing is more eaſy than to appear well in the opinion of the world, external circumſtances being favourable, without one ſpark of real virtue or ſound principle; and ſuch a poſition as this of D'Alembert's being once generally received, virtue would become indeed, what Brutus denominated it, an empty name. There perhaps never was an age when this paſſion for glory, if it may be ſo called, exiſted to ſuch an extent as at preſent; and when men ſo avowedly ſought after public eſtimation, by exhibiting themſelves to the world under an attractive form, whilſt they avowedly neglect the cultivation of all thoſe qualities of the mind and heart which are alone worthy of real eſteem. It is of infinite importance to mankind, to be upon their guard againſt this common but dangerous mode of ſeduction. It is by ſuch means that men, like Cromwell and Bonaparte, ſucceeded in eſtabliſhing their own pre-eminence on the ruin of the liberties and honour of their country. It is by ſuch means that men, like Voltaire, D'Alembert, Diderot, &c. under the amiable names of philoſophy, moderation, progreſs of letters, and perfectionment of human nature, conceal the darkeſt deſigns againſt the peace and intereſts of mankind, and, under the reſemblance of virtue, indulge in themſelves, and intice others into, every vice.

I have had the moſt unqueſtionable proof of every obſervation which I have had in my power to make in Germany, that the common herd of ſcribblers have completely adopted this mode of conduct, and that they neither ſearch for truth nor aim at virtue, but ſeek, on the contrary, to excite attention and raiſe a name, by flattering and ſeducing the paſſions of the multitude; thus allowing the paſſion for temporary and ill-merited praiſe to occupy the place, allotted by our nature, for the love of power and fame, and leaving the purſuit of truth and virtue for the wonder excited by paradox, and for the attention too often paid in the world to bold and ſucceſsful vice.

In Germany, the places for the learned are by no means proportioned to the number of candidates, and the greater part of thoſe places are ſo ſcantily endowed, as ſcarcely to afford the neceſſaries of life; theſe, however, are here as elſewhere, the objects of ambition and emulation; and the ordinary mode of diſplaying the latter is by writing. A German writer is, in general, a man that is diſ-

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contented with every thing about him; his chief happineſs, and glory conſiſt in publiſhing a ſucceſsful journal. He then becomes, in his own idea, one of the moſt important men in the Empire; and if he has the good ſenſe to collect valuable or intereſting information on the ſubjects which he profeſſes to diſcuſs from foreign journals, or from Engliſh or French publications, he is almoſt certain of patronage, and a place, either at the court of ſome Prince, or in ſome Univerſity. There is not a ſet of greater ſycophants in the univerſe, than the common run of German ſcribblers; they will ſpout and publiſh democracy in all its naked deformity; but when they meet with a nobleman of importance, or a prince, you would imagine them capable of licking the duſt under their feet. In private, or in their journals, they will blame ſuch and ſuch abuſes; in the preſence of their prince, they will defend them as juſt and reaſonable. I believe there are ſome who know them, but are well convinced, that if they had the power in their hands for a ſhort time, there would not exiſt a ſingle prince in Germany: yet, ſuch is their inconſiſtency and ſuch their vanity, that there is nothing they ſo much deſire as the patronage of a prince and a title. Every petty prince in Germany, even thoſe whoſe whole dominions conſiſt in an old caſtle and a garden, confer innumerable titles of counſellor, privy counſellor, maſter of foreſts, counſellor of mines, counſellor of the grand conſiſtory, &c. &c. &c. which are ſought after by the learned with an anxiety utterly inconceivable: and when a title is once conferred, it is placed on all their viſiting cards, and in all addreſſes to them; and, in ſhort, becomes as neceſſary an addition to their names, as that of Lord to a Britiſh Peer. It may appear extraordinary, that the princes of the empire ſhould protect and feed the vanity of a ſet of men, whoſe principles are ſo contrary to their intereſt. But the fact is, that many of theſe princes are ignorant, and many more are totally careleſs of the principles profeſſed, and taught or publiſhed by the learned: and even thoſe who have a juſt ſenſe of the danger of bad principles, hope that the evil will not affect them perſonally, and imagine that the neceſſary meaſures of ſeverity exerciſed in one petty ſtate, whilſt all the others are neglected, would be rather productive of evil than of good. Beſides, many of thoſe who attend the courts of princes are deeply tinged with the principles of the learned, who firmly believe, and publicly aſſert, that juſtice and virtue are but empty names; that force is the only criterion of right, and that we muſt amuſe ourſelves the beſt way we can and leave things to take their courſe. They will add, indeed, that princes ought to be reſpected, and their intereſts attended to, not becauſe it is juſt, but becauſe they have been eſtabliſhed, and (a better reaſon ſtill) becauſe their own intereſt is concerned. The German conſtitution exiſts only in name; the unity and the patriotiſm of the German nation exiſt no more; all is Auſtrian, Pruſſian, or French. It is perhaps utterly impoſſible to unite the whole in one common intereſt. The German politicians firmly believe and maintain, that the oppoſite tendency of theſe three factions, (for ever ſince the 30 years war, the French

have had a powerful influence in the empire), is the greateſt guarantee of their liberty and independence. It is true, indeed, that the French influence, during the preſent war, has ſo completely ſucceeded in palſying the efforts of the empire; that it is utterly aſtoniſhing, that ſo great a part of it has eſcaped the honours of fraternization, and a directorial conſtitution. A great body of our literary reformers were fully prepared, and in the higheſt expectations, during the months of January and February, laſt year, for the arrival of directorial freedom; and the great Lepaux, and his illuſtrious colleagues, had promiſed great things, which, happily for Europe, happily for Germany, happily even for the ſophiſtical demagogues who wiſhed them ſucceſs, they were unable to perform. The *Elbic Republic*, to conſiſt of Hamburgh and its territory of Holſtein, of Hanover, &c. was completely organized, and wanted only the approach of the ſoldiers of liberty. It was well known at Hamburgh, at the time, that the principal individuals, who were to form the regenerated government, were actually appointed. My informer, whoſe means of information were indiſputably genuine, could not however tell me, what place was allotted to the *candid and humane Olivarius* of Keil, author of a ſtupid Journal in French, called the *Nord Litteraire*, in high eſteem in France and in England among a certain claſs; but I preſume he was, at leaſt, one of the directors. Whether the other parts of Germany were in like manner parcelled out, or whether their conſtitutions were in equal forwardneſs, I cannot tell; but the virtuous Biſhop of Autun (Talleyrand) certainly looked forward to it with confidence. When he paſſed through Hamburgh on his being obliged to quit England, he poſitively declared, that England ſhould not exiſt two years; and for Pruſſia, ſays he, we ſhall take advantage of that ſilly monarch's neutrality, whilſt we have other matters on hand; and then, when we have nothing to fear from his inſulated power, we ſhall ſend him a packing with the reſt. This anecdote, which with numerous others of a ſimilar caſt, are well known in Germany, I had from one who heard it from the mouth of the pious Biſhop himſelf; yet the univerſal cry laſt year, as at preſent, of all the ſcribbling race, was peace *for the ſake of humanity*; and the deluded people really thought at that time, as at preſent, that peace was practicable and ſafe, and that the French were much better than they were repreſented to be; for what is often confidently repeated, however falſe or abſurd, will at length be believed; this is a maxim well known, and univerſally acted upon by the German Jacobins, and I believe by the Jacobins of every country.

Nothing of late years has been more frequently the object of abuſe among the Engliſh Jacobins, than the Engliſh Univerſities.—We have been repeatedly told, that they are ſinks of vice, of ignorance, and prejudice. And it has been more than inſinuated, that learning and virtue are only to be acquired in Diſſenting Academies or German Univerſities. I know the Engliſh Univerſities, and though I have not the ſmalleſt connection with either of them, as I know the foreign ſeminaries alſo, I look upon them with the higheſt

higheſt degree of veneration and reſpect. I acknowledge, indeed, and lament, that, in the higher claſſes of ſtudents, diſſipation and idleneſs are ſometimes too prevalent. But I am firmly convinced, that this is more the effect of the times, than the fault of the Univerſities. In the laws of the Univerſities of Oxford and Cambridge, the ſerious ſtudent will find ſtrongly inculcated a reſpect for religion, morality, and ſound learning; and he will find numerous individuals in each, who add weight to the authority of the laws, by the propriety of their example. He will find himſelf poſſeſſed (if he is diſpoſed to profit by his ſituation) of every advantage which books and the directions of men of the ancient ſchools can confer, without the danger (unleſs he ſearches for it) of ſeduction by metaphyſical ſpeculatiſts. The ſtudents live in ſociety in the ſeveral colleges, under the eye of thoſe to whoſe care they are committed. In the preſent ſtate of luxury and riches, it is unfortunately very difficult to retain perſons of that age, at all times, within the bounds of propriety. Crimes which are not known to thoſe in power cannot be puniſhed; a young man of twenty can only be corrected or puniſhed by advice, reprimand, ruſtication, or expulſion; and I know that theſe means are more frequently employed in Oxford and Cambridge, even againſt perſons of rank and conſequence, than in all the other Univerſities of Europe, not becauſe delinquencies are there more frequent, but becauſe the laws are more reſpected. In the foreign ſeminaries, the ſtudents are under no reſtriction whatever; they live where and how they pleaſe; are at liberty to act as they pleaſe, and to attend and abſent themſelves from lectures as their inclinations direct. They neither ſee religion reſpected, nor hear it recommended; they are ſubjected to no law, nor to the ſhadow of reſtriction. If, as often happens, they become inſupportably troubleſome, the Profeſſors, who have no influence, give themſelves no concern about the matter. The civil power or the Prince brings them to order, by means of a troop of horſe or a company of infantry. In the great Univerſities of Germany, which I have ſeen, or of which I have had any information, the ſtudents have the appearance of a ſet of rude and inſolent Jacobins. I have ſeen them often galloping through the country in the uniform of French Huſſars. They are paſſionately fond of uniforms, and abundantly ſhew their principles by wearing the uniforms of the enemies of their country. In ſome Univerſities, where the ſtudents amount to about a thouſand, or twelve hundred, they are all formed into private ſocieties, to the amount, as I have been informed, of 40 or 50. What is the conſtitution or purpoſe of theſe private aſſemblies, I have never yet learned, but an affront, real or ſuppoſed, paid to an individual of one of theſe ſocieties, by the member of another, is taken up, as affecting the whole; and as they are all *men of honour*, moſt dreadful combats with the ſabre frequently enſue. They ſcarcely ever ſeparate without one or both been ſeverely wounded, and not unfrequently death is the conſequence. In all the German Univerſities, the chief ſtudy is the new ſyſtem of philoſophy, or what may be called the German metaphyſics, by which the mind

is totally bewildered, and at length deprived of every ſolid principle of religion, morality, or ſound politics. I have ſometimes met with ſtudents (foreigners) of very reſpectable character, and good natural abilities. On demanding an account of the lectures of their Profeſſors, they have uniformly expreſſed themſelves with enthuſiaſtic admiration of the ſyſtems of Metaphyſics; but I have as uniformly found that they admired without comprehending either their nature or their tendency. On ſuch occaſions, there are many Profeſſors, who go much greater lengths than Kant, who make no difficulty of exploding the Deity from the univerſe as an idle prejudice. There are ſome, even, who have gone ſo far as to ſay, that we can be certain of nothing that exiſts without us, that all external objects appear to be the creation of the human mind, and that therefore the only God is the mind of each individual. That we have hitherto abſurdly given this name of God to the relations of Nature, &c. With reſpect to morality, they teach that duty is the only rule of conduct, that there is no other law than the ſenſe of duty which exiſts in the mind of each individual, that each man ſtands ſingle in the univerſe, and muſt act from his particular ſenſe of duty, without thinking of his fellow men, or expecting any reward, which would be meanneſs in the extreme, and that therefore immortality is not to be believed. They further teach, that civil ſociety is progreſſively improving; that each of us contributes to its improvement, and that therefore every government is carrying on its own diſſolution, ſince a time will certainly arrive, when man and nature will be ſo perfect as to be able to go on without government, laws, or ſubmiſſion. Theſe are the moſt ſublime principles of the German ſchool. There are many Profeſſors who have not yet attained to, or at leaſt dared to profeſs, this elevated pitch of ſcience. But, as they all of them teach a metaphyſical jargon, which neither they nor their ſcholars comprehend, as they are almoſt all partizans of the incomprehenſible ſyſtem of Kant, and warmly attached to the doctrine of the unlimited improvement and perfection of human nature, their labours abundantly pave the way for the ſublimeſt flights of *the newly deified intellect of man*. And, as it generally happens, that the ſtudents believe that the improvement and perfection of human nature are farther advanced than their Profeſſors dare yet publickly maintain, they become very much inclined to take the firſt opportunity of ſhaking off the unneceſſary reſtraints of laws and government.

The effects of theſe pernicious principles are no where more remarkable or more lamentable than among the Clergy. I know but very little of the Catholic ſtates, and therefore can ſpeak poſitively only of the Clergy of the Proteſtant diſtricts which I have viſited. You know there are ſome principalities in Germany, in which the power is equally divided between the Catholics and Proteſtants, and in which both parties attend worſhip in the ſame church at different hours. There are not wanting Philanthropiſts (i. e. men to whom all religion is alike indifferent, and who ſpeak of humanity, but do not feel it) who appeal to this as an admirable example of Chriſtian charity,

charity, or rather of philoſophic liberality. It is entirely the effect of indifference and political convenience. There is no country, I imagine, in the world, where Religion is ſo much and ſo evidently and avowedly a mere matter of ſtate policy as in Germany. After the long and unhappy wars of Religion, the two parties ſat down ſullen, but not content. They are now totally indifferent. You know that the Proteſtant Princes pillaged the church of every valuable benefice, and moſt unwiſely they have preſerved the ſpiritual titles and revenues which are now conferred on their lay friends and favourites; ſo that we often ſee the noble canon of a cathederal, whoſe whole fortune is derived from his canonry, dreſſed in a military uniform, with a ſword by his ſide, and ſerving as chamberlain in ſome petty court. The real officiating Clergy of every denomination in the Proteſtant ſtates, have, by theſe means, been reduced to extreme poverty, and from the decay of religion to contempt; to which laſt effect Frederick the Great contributed moſt powerfully, both by his influence and example. Unfortunately the Clergy, and many even of thoſe who ſerve the country pariſhes, have had their minds bewildered by the metaphyſical jargon of the Univerſities. It is a long time ſince the principles of Luther were exploded among thoſe who bear his name, and ſince the clergy have avowed, that certain forms and words are preſerved, not becauſe they are believed by thoſe who officiate, but becauſe, in ſome places, the people are yet too ſuperſtitious to admit a change. But this is not the worſt. From publicly profeſſing, and yet privately diſbelieving, ſome of the poſitions of Luther their founder, they have come, by the help of the metaphyſics of their ſchools, to doubt, and ſome to deny, even the truth of Chriſtianity itſelf, and to aſſert, that it is a vulgar ſuperſtition adapted only to the ignorant. It is, therefore, they think, lawful to amuſe the people with the doctrines of the goſpel, at the ſame time that he who does ſo, believes not a word of it. The Old Teſtament has very generally loſt its authority, and a country clergyman, lately in company with a friend of mine, laughed heartily at the ignorance and confined notions of the clergy of the Church of England, when he heard that they ſtill believe the Moſaic Hiſtory of the fall of man. There ſtill are ſome reſpectable divines in Germany; but the principles of Eichhorn, of Gottingen, with reſpect to the Old Teſtament, which, together with Geddes's Works on the ſame ſubject, met with ſo warm a reception from the *Monthly Review*, are gaining faſt ground. I will not aſſert that Eichhorn, by leſſening the authority of the Old Teſtament, meant to undermine that of the New. But I am fully perſuaded, and will poſitively aſſert, that if he had that deſign, he could not poſſibly have made uſe of more ſucceſsful means. Indeed, among the moſt reſpectable of the Clergy, whom I have ſeen and heard of, the Divine authority and poſitive inſtitutions of the goſpel ſeem to be entirely left out of the queſtion; and we have, inſtead of the doctrines and precepts of Jeſus Chriſt, elegant diſſertations on the beauty of virtue; lofty declamations on humanity, and againſt the preſent war with France; and ſublime attempts to account for

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every thing, not by appealing to the Creator, but by abſtract reaſons of philoſophy. A clergyman, whoſe character is highly reſpected, lately attempted to prove to a common audience, that war, peſtilence, earthquakes, &c. which a grovelling ſuperſtition magnifies into providential warnings or puniſhments of our ſins, are the ſimple effects of a ſettled courſe of nature, which has been appointed ages before we were born, and will go on uninterruptedly without regard to us or to our conduct. Without entering into any diſpute on this momentous ſubject, one cannot help wondering at the inſolence of the man, who thus dares poſitively to determine what lies ſo far beyond the reach of his judgment and experience. If he believes the ſcriptures, he ought to believe a Providence, which admoniſhes, rewards, and puniſhes us; for nothing is more plainly inculcated; if he believes the freedom of the human will, and that man is a moral creature, in a ſtate of probation; he ought of conſequence to believe, that nature is ſo contrived, as to miniſter, if abuſed, to the vices, and if properly uſed, to the virtues of man. Even if the meddling curioſity of man muſt determine things of ſuch mighty importance, and we conclude, that he who created all things arranged their courſe for ever, and that war, famine, peſtilence, and earthquakes, and a variety of other circumſtances, are the natural effects of this arrangement, they ſtill have been ſo contrived by the infinite wiſdom of the moral governor of the univerſe, as to miniſter to the moral regeneration, or to the puniſhment of thoſe moral agents who ſhall then be in exiſtence. But what need is there for a Chriſtian clergyman to bewilder his ſimple hearers or himſelf, with ſo difficult a ſubject? Or why will he dare, by idle and uſeleſs ſpeculations, to deprive man of the greateſt comforts which religion affords him; of which humanity is ſuſceptible? By ſuch diſputes nothing is, nothing can be, determined by the utmoſt ingenuity of man; but the very doubts thus excited in the mind of the weak and unthinking, are productive of the moſt baneful conſequences. If we judge from the conduct of the Germans of every claſs, even in the ſmalleſt towns and villages, we ſhall not have much occaſion to admire the effects of a philoſophical ſyſtem of religion, which its partizans wiſh to maintain as a ſtep towards the perfection of human nature; but experience proves, if their poſition be juſt, that this increaſe of perfection is preceded by an increaſe of corruption. There are a ſet of men in the preſent age, who are conſtantly talking of philanthropy, or affection for the whole human race, who are yet notoriouſly deſtitute of affection for thoſe to whom they more immediately owe it; and who, in ſpeaking with ſublimity of the whole, neglect the duties they owe to individuals. The objection has been often made to them, and they have had the confidence to anſwer that in the progreſſive perfectionment of man, nature, forgetful of the individual, attends only to the ſpecies—that individuals periſh, but the ſpecies continues, and, of conſequence, that true philoſophy compriſes the whole ſpecies, compared to which a few individuals go for nothing. Thus Robeſpierre was a philanthrophiſt,

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and laboured for the good of the ſpecies, to which the inſulated individuals, whom he murdered for the good of the whole, bear no kind of proportion. This poſition has been ſeriouſly maintained by a German philoſophiſt; and thus, by propoſing, or pretending to propoſe, any ideal *end*, which is eaſy to repreſent as you pleaſe, you may not only defend but ſanctify any *means*, to which your intereſt, ambition, or your paſſion may prompt you. How long will man chooſe to wander in obſcurity and error, when light and truth ſurround him on every ſide? How long will he chooſe to wander in the labyrinths of an abſurd philoſophy, an idle unfounded ſpeculation, when the moſt important practical truths, when a philoſophy of divine origin, but equally ſimple, majeſtic, and intereſting, as the other is obſcure, cold, and diſguſting, lies open before him, and requires only humanity and docility to be fully perceived, and to produce the fulleſt and happieſt effects. To uſe the ſublime and impreſſive language of St. Paul to the philoſophers of Athens, it would be equally happy to themſelves and for the world, if the philoſophers of our day, throwing off the trammels of a philoſophy, falſely ſo called, would ſeek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.—For in him we live, move, and have our being.

It may readily be ſuppoſed, that your Jacobins of England do not neglect to improve the advantages to be derived from the Jacobins in Germany. I cannot inform you, whether the plans of communication have become ſyſtematic and extenſive; but I have accidentally met with ſeveral individuals who reſide in Germany, and travel through it in order to acquire the means of *enlightening* their country. About eight months ago, a young diſciple of Philoſopher Godwin happened to paſs through the town where I then was. As he was extremely proud of his profeſſion, and extremely talkative, his principles and views were very readily communicated. He began by ridiculing his father, who had been long dead, and reprobating his prejudices; on ſuggeſting to the young Philanthropiſt the vulgar, but juſt proverb, that he muſt have very little to ſay, who tells his father was hanged, he began a diſſertation on prejudice, aſſerting, that man is free and independent, and as little ſubjected to the authority of a father as of a deſpot. Without entering into any diſpute, it was contended, that every child owed his parent reſpect, a poſition, however, which the Godwinian hero was by no means diſpoſed to grant. He mentioned that he had travelled on foot through Ruſſia, Poland, and the greateſt part of Germany, ſearching for uſeful information, and for the means of enlightening the human mind, and comforting ſuffering humanity. Yet, what knowledge he could poſſibly acquire it is difficult to conceive, as by his own account he travelled from place to place with as much rapidity as poſſible, and a friend of mine, who met him in a town of Germany, perhaps of all others the moſt remarkable for the number of learned men, told me, that he arrived in the evening, ſaw no-body but the gentleman in queſtion, and one or two other perſons, by accident, and ſet off next morning.

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In paſſing through a neighbouring Univerſity, he called on ſome perſons, preſented himſelf as a friend of ſuffering humanity, demanded pecuniary aid to purſue his philanthropic journey, and aſſerted, that he travelled entirely by means of the benevolence of the friends of ſcience and humanity, getting letters of recommendation from the philoſophers of one place to thoſe of another.

I heard lately, too, from a friend, of two gentlemen, formerly well known at Cambridge, who, feeling the reſtraints of law and religion ſomewhat irkſome, left the Univerſity and became philoſophers. It ſeems theſe worthy men finding the climate of England totally unfit for them, agreed with four others to go to America, and put their philoſophy in practice. It was agreed that each of the ſix ſhould engage a woman to accompany him, and that theſe women ſhould be common to the whole. An actreſs, who acceded to this philoſophic arrangement, was engaged for one; but the voyage to America failed, and the delicate lady remains, or at leaſt remained ſome time, the miſtreſs or wife of him who engaged her. Two of theſe gentlemen, who, it ſeems, were the projectors of this admirable colony for America, and who are writers for the Morning Chronicle, and other publications of Jacobinical notoriety, came afterwards to Germany, to enable themſelves, by acquiring the language and philoſophy of this favoured country, to enlighten more compleatly the ignorant people of England.

I have occaſionally alſo myſelf met with young Engliſhmen who had been educated in German Univerſities; ſome, for example, at Gottingen, who have totally loſt every ſenſe of delicacy, every notion of morality and religion, and every emotion of patriotiſm, and whoſe converſation is uniformly filled with obſcenity, or ridicule of what they denominate the prejudices and ſlaviſh opinions of their country. There is nothing more certain than that a German Univerſity is in every poſſible reſpect the worſt ſchool for Engliſhmen; as they are certainly expoſed, when their judgment is yet unformed, to principles, which, if generally adopted, would quickly lay the pride of England, and the glory of her conſtitution in the duſt.

A correſpondent informed me ſome time ago, (but without mentioning particulars, ſo as to enable me to ſpeak circumſtantially on the ſubject, though the fact may be poſitively depended on) that in one of the large Univerſities, whether Gottingen, Halle, or Jena, I cannot ſay, there happened to be one or two Engliſhmen, who entered into no ſociety with the other ſtudents, who viſited the Profeſſors, but were very guarded in their conduct. It was immediately conceived and currently reported, that they were the ſpies of Pitt and Profeſſor Robiſon:—We have heard the cry of Pitt and Cobourg—more recently ſtill of Pitt and Suwarow, and in this caſe, amongſt theſe men it was Pitt and Robiſon. They were very eager to prove that the ſociety of Illuminati exiſted no longer, and that they had nothing to do with it. A ſuſpicious perſon might, from their very anxiety to impreſs a belief of the contrary, when

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it was not ſuſpected, have drawn indirect proofs that they were really members of that ſociety, and that it ſtill exiſts. This, however, it would be unjuſt to aſſert, becauſe it is impoſſible to find ſolid proof of it, and I know there are many reſpectable men in Germany, who were members of the ſociety of Illuminati, but who were totally ignorant of the ultimate views of its directors, and who were as much ſtruck with horror when theſe came to be known as any of its warmeſt opponents. There are even many of the Literati of Germany who might have been made the inſtruments of much evil (without *intending* evil themſelves) by the leaders of that diabolical ſociety, who, I ſuppoſe, would not readily commit themſelves in a ſimilar inſtitution again. It is much to be lamented however, that well-intentioned, but weak, and in many reſpects, with all their learning, ignorant men, have not ſince taken a more decided part on the ſide of virtue, religion, and civil government, which have been ſo evidently menaced with deſtruction, by open force and ſecret influence. If the ſtatements of the Abbé Barruel and Profeſſor Robiſon, are in any reſpect falſe or erroneous; it was by no means ſufficient, in a caſe of ſuch importance, to treat the labours of ſuch men as Barruel and Robiſon, particularly the latter, with contempt, or to deny the facts in a ſhort letter, without proof, and filled with ingenious language and unmeaning reproach. They ought to have come forward manfully, and related all they knew; they ought to have candidly acknowledged the atrocity of ſome of the leading members, and the extreme danger of all ſuch ſecret machinations; and then, to have mentioned in what particulars the two authors in queſtion have erred, and how unjuſtly Barruel has treated ſome characters in the higheſt degree reſpectable, who were guilty indeed of groſs, perhaps criminal, imprudence, in committing themſelves as inſtruments of the machinations of a ſecret ſociety, or, who were utterly incapable of committing any crime or approving of any atrocity. It would have been equally honourable for them, if they had united themſelves to oppoſe that torrent of falſe principles which iſſue from the German preſſes, which confound right and wrong on every ſubject, and which are equally injurious to ſound learning, good taſte, and even to rational liberty, on which ſo much has been ſaid and written for ſome years back, and the real nature and limits of which are ſo little known, even by thoſe who clamour for it with the greateſt violence. Whether the writings and conduct of ſo many German ſcribblers and pretended philoſophers, are the effects of a formal conſpiracy, I am by no means entitled to aſſert. But theſe writings are ſo extenſive and ſo uniformly dangerous, that the conſequences to the public muſt be the ſame, and therefore it is moſt devoutly to be wiſhed, that all the real lovers and true philoſophers of Germany would follow the example of Genz, and ſome few others, and unite in ſtemming the torrent of falſe philoſophy and revolutionary politics. I hear it earneſtly reported, and I hope it is true, that M. Mounier, (ſo honourably diſtinguiſhed among the members of the firſt aſſembly in France, and who report ſays, is no leſs honourably

ably diſtinguiſhed as the head of an Academical Inſtitution at Weimar), intends ſoon to give the world a treatiſe on the Illuminati, and on the influence they are ſuppoſed to have had on the French Revolution. When it appears I have taken every means of ſecuring a copy of it as ſoon as poſſible, and I ſhall enable you to give an early and full analyſis of it in your truly valuable Review. I am, and I ſhall endeavour to be, Mr. Editor,

AN HONEST BRITON.

Mr. BOETTIGER *to* Mr. WALKER,

In Anſwer to the Letter which appeared in our Review, Vol. VI. P. 342.

SIR, *Weimar, May* 17, 1800.

I am very ſorry that the aſſertions in the laſt Mercury, which were extorted from me by a ſtring of miſrepreſentations and aſperſions thrown out againſt my deceaſed friend, Mr. Bode, and my own honour, have given you any offence, as I ſee by your letter which I found on my return from Leipzic. Whatever I ſaid of Mr. Robiſon was founded on good information, which I received from Edinburgh, and as Barruel's falſehoods could never have found their way to the ſouls of generous Britons, without the perpetual references he could make to Robiſon's proofs of a conſpiracy, it ſeemed neceſſary for me to attack, with a ſingle ſtroke, the purity at leaſt of the fountain head itſelf, before I told my mind about Barruel. But you are much better acquainted with profeſſor Robiſon, and give ſuch evidence to his character, that I cannot doubt of my having been lead into falſe opinions reſpecting him. I honour your veracity, Sir, and am fully perſuaded you would not come forth in his defence, if you did not know that injury had been done to one of the fineſt characters of the Univerſity of Edinburgh. However I need not tell you that he may be an excellent man and free from all ſelfiſh views and flattery, though he may have done great miſchief by ſpreading falſe reports and ſounding the alarum bell againſt ſuch characters, both living and dead, as did not merit to be numbered among the moſt wicked profligates, thoſe Jacobins of terror and regicide fanatics. Such was Mr. Bode here at Weimar, who, when living, was my deareſt friend, and whoſe aſhes I cannot ſee, without indignation, trampled on and inſulted by foreigners, who have not guarded themſelves againſt the groſſeſt and moſt abſurd impoſitions. But as you aſſure me, Sir, that profeſſor Robiſon has never been actuated by any other views than thoſe of true (but miſguided) patriotiſm, you ſhall be very welcome to inſert a letter in vindication of him, almoſt to the ſame purport as that you have written to me, in behalf of that gentleman, in the next Mercury, done into German, by Mr. Matthiae, or any other gentleman you chooſe. This reparation I am ready to give *you*, dear Sir, as I ſincerely eſteem you, and ſhall be glad

glad to give you any ſatisfaction in my power. Your plain dealing, in eſpouſing the cauſe of your friend, pleaſes me infinitely more than thoſe narrow hearted back-bitings, of which ſome other gentlemen here, at Weimar, have given me inconteſtible proofs. I love frankneſs, and ſhall be always glad to ſhew it, if I have been induced into error or given offence inadvertently. So much for Mr. Robiſon. As for the other points of which you complain, much may be ſaid on both ſides. Pray do not imagine, Sir, that I would be fooliſh enough to bid defiance to the whole miniſtry and adminiſtration of your country. I have given proofs enough that I am a firm adherent to all meaſures which will cruſh anarchy and re-eſtabliſh a firm and loyal government in France. I have been an avowed admirer of Pitt, till that unhappy period when he haughtily refuſed all pacific openings with Bonaparte. I cannot deny, that from that period I deteſt a warfare which ſeems rather calculated to forge golden chains than to deliver us from iron ones. It is poſſible that I have been influenced and biaſſed by theſe internal convictions in writing the lines with which you are diſſatisfied. But millions of my poor countrymen (numbers of whom are now butchered *only* for the Engliſh intereſt) are now ſharing my opinions, and would tell it in far harſher terms, if they could give words and utterance to their ſentiments. You tell me I am miſguided in calling Barruel *ſalarié*; but be pleaſed to obſerve, that I did not ſay he was payed on purpoſe for diſſeminating ſuch lies and calumnies, but only that he had a ſalary. Now you cannot be ignorant what great ſums are weekly diſburſed, by your government, to the Catholic prieſts who took ſhelter in your country. Pray is that no ſalary? I am far from blaming the true elevated generoſity of England in adminiſtering any help to any deſcription of men *driven* from their country. But Barruel emigrated voluntarily, having collected materials for his atrocious work, part of which were furniſhed him by his fellow-alarmiſts, the Jeſuits of Vienna; and that he was countenanced and encouraged by the *higheſt approbation*, he himſelf told repeatedly; all which ſhall be ſhewn by letters I have received from Vienna and London. A very intereſting one is printed in the preſent number of the Mercury. You will remember likewiſe, Sir, that Barruel's work has been quoted and referred to with the higheſt encomiums in the Britiſh Senate, by ſuch members who ſide with the miniſtry, and on ſuch occaſions as were highly derogatory to the intereſt of the German literati. All this proves, pretty well, that he is a party writer of the moſt fervid kind, and *that only* I intended to aſſert. Perhaps I have employed ſome improper expreſſions, and, in that caſe, I am ready to acknowledge my fault, and to inſert ſome few lines, on the impoſſibility that miniſtry would bribe partizans in order to write for their intereſts, if you will make it good by ſuch proofs as will convince *Germans*. Theſe, Sir, are my brief confeſſions, which I ſhall give more at large if ſome proper opportunity offers. If real injury be done, I ſhall be ready to make all poſſible amends for it. I am neither head-ſtrong nor ſelf-conceited, and ſhall be exceedingly indebted to you, if by your

able vindications ſome men very low, in general opinion, may be raiſed and cleared of all foul aſperſions, imprudence, or malignity may have thrown on their characters. Animoſity cannot agree with impartial truth. I ſhall make a ſhift to lay it aſide, and hope you will follow my example. Accordingly, I ſhall call you my friend as before, and am, and ever will be, with the higheſt eſteem,

Sir,

Your moſt humble Servant,

AUGUSTUS BOETTIGER.

MR. WALKER's REPLY.

SIR, *Belvedere, May* 23, 1800.

I HAVE been prevented, by various avocations, from returning an immediate anſwer to yours, of the 17th, which I received on Tueſday laſt. When I took the liberty of making a few remarks on your poſtſcript, in the April Mercury, I was far from intending to call in queſtion your right to form a different opinion from me on the ſubjects in queſtion. I readily approve of the *motives* which have prompted you to defend the aſhes of your friend, againſt the aſperſions of foreigners, and I intended only, on my part, to find fault with the manner in which you treated Mr. Robiſon and the Britiſh adminiſtration, as, from your mode of expreſſion, it appeared to me calculated only to excite the contempt of the whole German nation againſt the one, and their indignation, mixed with contempt, againſt the other. It is certainly very unfortunate for the intereſts of truth, and of that mutual moderation which it is the intereſt, as well as the duty, of all men to cheriſh, that our paſſions ſo often miſlead us into unjuſt and unneceſſary warmth, which too generally prevents all poſſibility of accommodation. This is a cenſure to which I ſuſpect all parties, to which, perhaps, all men are more or leſs liable. There is certainly no other means for accounting for the unjuſt calumnies of certain perſons, in Edinburgh, againſt Mr. Robiſon, as if, becauſe he is in bad health, he had therefore loſt his judgment; as if, becauſe he has written againſt what he conceived to be an abuſe of ſcience, he were, therefore, an enemy of true ſcience; and as if, becauſe he abhors the French Revolution, he were, therefore, the champion of ſlavery. I had obſerved ſome hollow whiſpers to this effect before I left Scotland, and I cannot help obſerving, that they who circulated them, or communicated them to you, would have acted with infinitely higher honour, and would have ſerved more efficaciouſly the intereſts of truth, and of the German literati, if by demanding of you, and others, the neceſſary information, they had entered into an open and honourable conteſt with the profeſſor himſelf. I am by no means enliſting myſelf here as the champion of Mr. Robiſon's book. It is his character, as a gentleman and a ſcholar only, which I feel myſelf entitled to defend, and whatever particular errors he may have fallen into, I maintain that an impartial peruſal of his

book

book will exhibit him in an honourable point of view, both as a man, a citizen, and a philoſopher. Of his abilities as a ſcholar, and of his qualities as a man or a gentleman, you may receive the moſt ample information from his numerous ſcholars and acquaintance, and from every impartial man who knows him. If the laſt ſix volumes of the *Encyclopædia Britannica* (a work which has had an immenſe ſale in Britain and America) have reached Germany, the numerous, extenſive, and intereſting articles which will there be found, and which came from his pen, as I know perſonally, when he laboured under the ſevereſt bodily diſtreſs, will amply prove the nature, the extent, and accuracy of his acquirements, and that he who wrote them cannot be the contemptible being which he has been repreſented to you. I by no means intended to change your opinion with reſpect to Mr. Pitt's conduct in rejecting the propoſals of peace made by Bonaparte: but whilſt I allow a full liberty to others to form what opinion they pleaſe, and am ever diſpoſed to give them credit for ſincerity and honeſt views, I demand, in return, that the ſame juſtice be paid to Mr. Pitt and his adherents. The conduct of Bonaparte, ſince November laſt, has, in general, been highly reſpectable, and, perhaps, it is ſo much his intereſt to continue, as he has thus begun, that peace might have been ſafely made with him. Still, however, the Britiſh government cannot be ſeverely blamed; cannot juſtly be exhibited as the enemy of the human race, or as wiſhing to bind the world in chains of gold, if it doubts the ſincerity of a man, whoſe character has been ſullied by numerous acts of cruelty, of falſehood, and want of principle, and who ſeems, from his private letters, to be ſtill reſolutely determined to ſeize the firſt favourable opportunity of realizing his baffled ſchemes of ambition. War is ever a dreadful reſource, but it may eaſily be conceived that a government may, without any crime, rather determine on the proſecution of a war already exiſting, than, by granting a reſpite to a deceitful and ambitious enemy, run the riſk of a renewal of it a few months after, at every diſadvantage. Certain I am that the preſent war has cruelly deranged thoſe patriotic projects of Mr. Pitt, in which he was deſirous of placing the chief glory of his adminiſtration, I mean the leſſening of the national debt: nor after the numerous unhappy changes which have ſucceſſively taken place in France for ſome years back, can it be deemed ſurprizing if he refuſes to truſt himſelf, all at once, to the faith of an uſurper of ſo ſhort a date, whoſe former conduct ſo little correſponds to his preſent profeſſions. Nor do I imagine it can be juſtly ſaid, that the war is, at preſent, continued for the intereſt of England. Auſtria, had ſhe nothing to fear or hope herſelf, or if decent terms had been propoſed, would have made her peace and laughed at the Engliſh intereſt, as ſhe did once already. Germany, unqueſtionably, ſuffers ſeverely, and if the French proceed as they have done ſince the campaign commenced, it will be to be lamented that ſhe did not accept the offers of Bonaparte. But even virtuous ſtateſmen may have thought it worth their while to attempt to humble, if poſſible, the haughty ſpirit of Republican

France, which, by diſuniting, has too often inſulted, the German nation, and which, by retaining her conqueſts to the Rhine, will continue to be a powerful and dangerous neighbour. By expreſſing theſe hints, I am far from wiſhing that you ſhould give your aſſent to them; but I would contend, that the miniſter, who is directed by ſuch or by ſimilar motives, though he may be wrong, may, at the ſame time, be both ſincere and honeſt. The French Revolution has ſo ſhaken the foundations of ſociety, that it is ſcarcely to be wondered at if ſtateſmen dread even its ſhadow, till they ſhall find themſelves completely free from its influence. I cannot agree with your explanation of the word *ſalarié*. I cannot allow, that becauſe the French prieſts are preſerved from ſtarving by the Britiſh government, thoſe of them who write on the revolution can be juſtly denominated the penſioned minions of the crown. I have no faith in Barruel's integrity, that is, I believe that the violence of his party ſpirit throws a malignant meaning over facts which are perfectly innocent. But I am very much inclined to believe, that ſuch a man muſt have been *driven* from France; and I think, in his hiſtory of the ſufferings of the clergy, he aſſerts and proves as much; ſince his life was frequently in the moſt imminent danger. That he might aſſert his being countenanced and encouraged by the *higheſt approbation* is eaſily conceived. If he waited on any of the miniſters, and gave an account of his intended work, they, of courſe, had it not in their power to contradict him: his information, if juſt, muſt appear to them to be curious and intereſting, and they might tell him to proceed, which the vanity of an author, mixed, perhaps, with the fanaticiſm of party, might transform into the higheſt approbation. I by no means conceive it neceſſary to prove to the *conviction of* GERMANS, that the Britiſh miniſtry does not bribe literary partizans, becauſe I preſume that it belongs firſt to the accuſer to make good his accuſation before any defence can juſtly be required. I can only ſay, that the ſtrongeſt probabilities are on my ſide, and that I know ſome of the warmeſt and ableſt advocates of adminiſtration who never received a ſixpence, nor the moſt diſtant mark of approbation, from Mr. Pitt or any of his colleagues; and perhaps a foreigner, whom you know, and with whoſe independence you are well acquainted, may furniſh you with ſome facts on the ſame ſubject, which *may convince you* that the Britiſh miniſtry is not ſo apt to bribe writers, nor even to protect them, as is generally preſumed. In the courſe of next week I ſhall ſend you, if I can get them tranſlated into German, ſome remaks in vindication of Mr. Robiſon, to be inſerted in the *New German Mercury*. In writing my former letter, I had not the ſmalleſt intention of exciting your animoſity or my own. I was hurt, indeed, at the manner in which you treated Mr. Robiſon, and in which you ſpoke of my country; but I confidently expected from your juſtice and your love of truth that you would hearken to the other ſide of the queſtion. I therefore accept, and ſhall expect, the continuance of your friendſhip. And am, &c.

JAMES WALKER.

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ERRATA.

Page 520, l. 6, for the *comma* at Brunſwick add a *period*; ſame line, dele the *comma* at Haude.—l. 4 from bottom, for Jahrbrich fur read *Jahrbuch fur.*

Page 521, l. 9, for *Kiiigel's* read *Klugels.*—l. 2 from bottom, for *Van* Zach read *Von* Zach.

Page 523, l. 11, from bottom, after *allowed* add *by*, and dele the period—l. 6, from bottom, for *Quedlenbury* read *Quedlenburg.*

Page 524, l. 13, for *aſtronomat* read *aſtronomer*, at l. 23, 24 dele the repetition of the preceding lines.—l. laſt, for *Seipzig* read *Leipzig.*

END OF VOL. VI.

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